

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

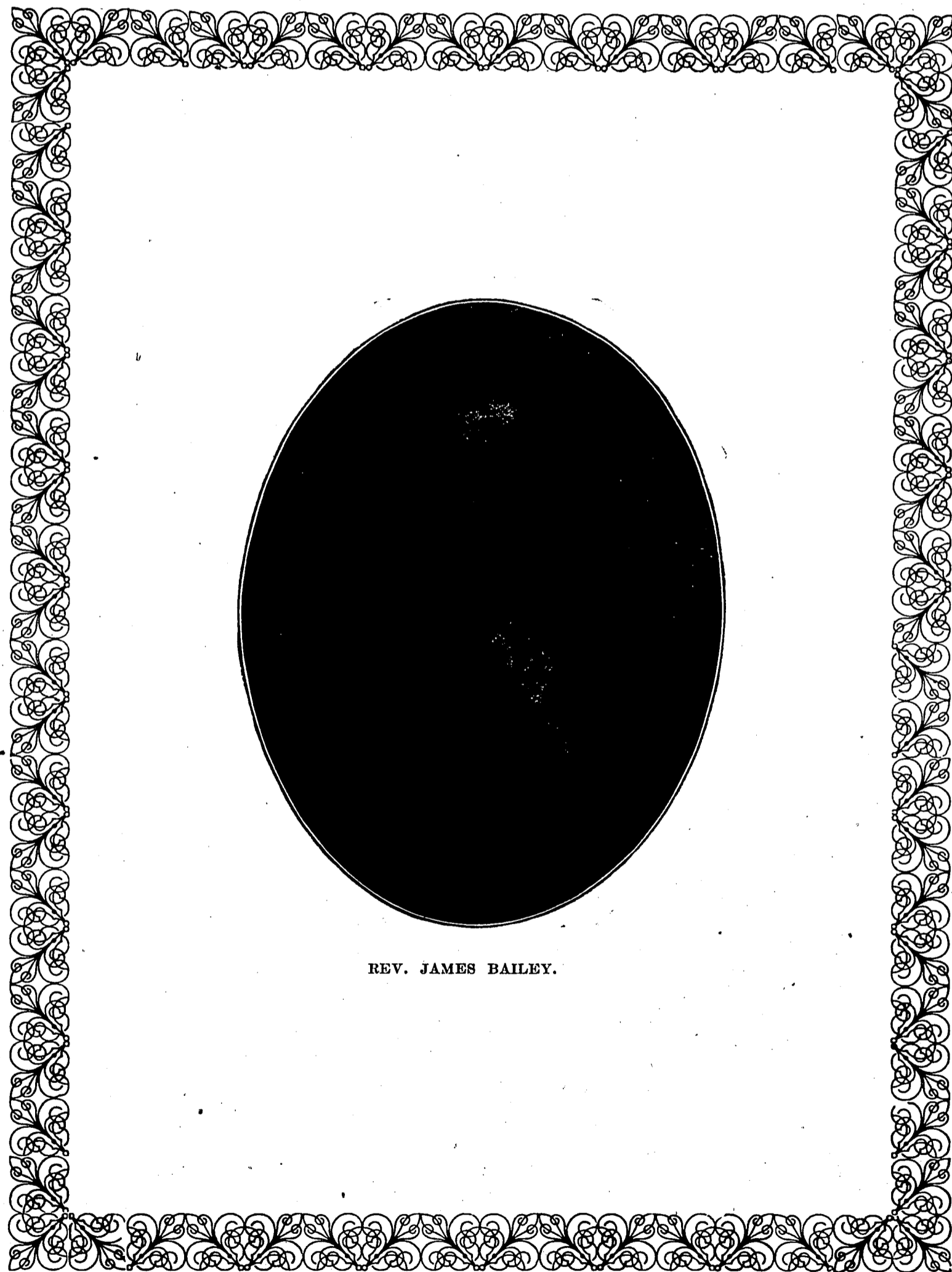
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REV. JAMES BAILEY.

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Sabbath Recorder.

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GUIDANCE.

BY ELIZABETH POST POWELL.

Oh, Jesus Lord! if thou dost lead,
It matters not how dark the way;—
If but thy spirit's low, sweet voice
Be heard throughout the weary day.
Oh, keep from sin,
Blest power within!
And let me never from thee stray.

The sweetest path is where thou art,
Though rough and thorny it may be.
Dear Jesus! ever hold my hand,
And may I ever gaze on thee.
Oh Son of God!
I love the road

Where thou art ever close to me.

Then welcome darkness! welcome storm!
Oh, welcome, welcome loss and pain!—
If my Beloved's hand hold mine—
If in my heart he have full reign.
O precious Friend!
Lead to the end.
In Heaven's light all will be plain.

WE commend to our readers, young and old, the remarks in this issue, Young People's department, on Church Etiquette. We believe in cordial greetings between pastor and people, and between friends and neighbors, and the kindly recognition of strangers; but as to the proprieties of the time and place, we think Prof. Shaw is ahead.

ONE who was about to step forth from the shores of earth into the boundless eternity, after a period of calm meditation, uttered these precious words which had been treasured in her mind, and had strengthened her faith: "O think,—to step on shore, and that shore Heaven; to clasp a hand, and find it God's hand; to breathe new air, and find it celestial air; to feel invigorated and know it to be immortality!" Beautiful words; sublimest of thoughts; it is the believer's privilege to adopt these words as his own. Then, indeed, may he exclaim, "O death, where is thy sting? O grave, where is thy victory?" To die in the fullness of the Christian's hope is glory enough for mortal man.

BRO. DALAND has closed his pastorate in Westerly, R. I., and taken leave of his people. He and his family are visiting their friends in Elizabeth, N. J., and preparing to sail for London on the 9th inst. That being the Sabbath, they will go aboard the steamer on next Friday, May 8.

We bid our brother and his devoted family a hearty good-speed in this undertaking for the welfare of our brethren and sisters of the London church, and ask for them the prayers and liberal contributions of all our people that the cause we love may be well-maintained in that great city, and receive new life and development from this venture of the Missionary Board. Henceforth we shall feel an increased interest in the work there, because we are brought in closer contact with it, and will be more directly responsible for its success or failure. The readers of the RECORDER will, we trust, frequently hear from that interesting field through communications from Brother and Sister Daland.

THE Transvaal (*i. e.* across the Vaal) was in 1877 a republic in south-east Africa. Then it became a British territory, and included the country south of the Vaal River. A few years later it revolted from British rule and again, in 1887, became independent. It is occupied by the emigrant Boers, who are of Dutch extraction. In the recent troubles in which Dr. Jameson made a raid upon the Boers, professedly in the interests of national reform, the invaders were defeated and some of the instigators were captured. They have had their trial as conspirators, and the sentence of death for high treason has been pronounced against five of the leaders of the Johannesburg National Reform Committee. Among these was one American, John Hays Hammond, a mining engineer. It is not generally believed in England that the sentence of death will be executed, for it would surely lead to very serious complications, which that small country cannot afford to provoke.

REV. JAMES BAILEY, whose face, so familiar to many readers of the RECORDER, appears on the first page of this issue, was for three years (1841 to 1844) editor and proprietor of the *Seventh-day Baptist Register*, which had been published one year previous, with Joel Green and Orson Campbell as editors. After three years of able management of the *Register* he disposed of his interest to parties in New York and New Jersey, and this resulted in establishing the SABBATH RECORDER in 1844. He was the son of Eld. Eli S. Bailey, and was born in Brookfield, N. Y., June 13, 1813. He died at his home at Milton, Wis., July 31, 1892, and was therefore a little more than 79 years of age.

His life was one of great activity and usefulness. He was settled in pastorates in DeRuyter, Little Genesee, Plainfield and Walworth. For several years he was Corresponding Secretary of the Missionary Society, for several years a devoted worker in the Home Mission fields. In this capacity he labored in Wisconsin, Illinois, Indiana, Minnesota, Kansas, Nebraska and Dakota. He was the author of a biographical sketch of Eld. Eli S. Bailey, a History of the Seventh-day Baptist General Conference, a Sabbath Commentary, and a Topical Series of Sabbath Tracts. For more than two years previous to his death he was totally blind, yet patient, uncomplaining and constantly ripening in Christian experience, until he listened to the welcome invitation to enter into rest.

SEVERE comments have been made in some journals, especially the *Interior*, Chicago, on the course of Rev. Dr. Rufus S. Green, once a Presbyterian pastor, but more recently President of Elmira Female College, in resigning the latter position and going into business as a broker in Wall Street, New York. We know little of the real merits of the case, but, in general, it were better if editors as well as all others were more charitable and less ready to form hasty conclusions. A man's reputation, like his life, is too precious to be rashly snatched away. Those who are readiest to condemn imagined or real faults in others are often guilty of as great ones, and would do no better if placed in like circumstances with the object of their maledictions. If all people would cultivate the habit of reserving judgment until all available facts in the case were carefully examined, there would be less

injustice. The millennial dawn would seem to be near.

Dr. Green justifies his course by saying that he decided to resign from the college because of its straightened finances, and to engage in business because of the disinclination of churches to fix upon a pastor already in middle life, and his own desire not to enter the "humiliating scramble" for a vacant pulpit. He further says that he has not given up the ministry, and that he has "done nothing inconsistent with a ministerial calling, but has merely removed himself from the competition for pastorates." In the absence of evidence to the contrary, Dr. Green is entitled to the respect and confidence of his fellow citizens. Many ministers are similarly situated in the different denominations. The simple fact that Dr. Green is President of The Investment Association on Wall Street is not, in itself, sufficient to condemn him. One can be a Christian on Wall Street as well as on Broadway or Church Street if he shall conduct himself and his business strictly on Christian principles.

In the *Christian Statesman* of April 18 the editor complains that the *Evangel and Sabbath Outlook* makes an incorrect report of the "hearing" before the Committee to whom was referred the bill seeking to amend the Constitution so as to secure religious legislation.

We have carefully read the strictures of the *Statesman*, and cannot see that it has sustained the charge of misrepresentation. The editor says:

With the simple acknowledgment of the Bible in the Constitution, our Supreme Court, as it has always been made up, would interpret the Bible as Christians with so great unanimity have always interpreted it in our country, as teaching the observance of the First-day Sabbath. But if by any possibility the majority of the judges of the Supreme Court should ever be Seventh-day Baptists, or Adventists or Jews, and should interpret the Bible as enjoining the observance of the Seventh-day Sabbath, then the nation which believed in the First-day Sabbath would have to speak more definitely, and in its own sovereign legislation lay down the constitutional basis so clearly that the Supreme Court could not override the explicit expression of its will in this matter of Sabbath law.

This is the *Statesman's* answer to the question of the Committee, which was asked for the purpose of showing the advocate of Sunday legislation that their measure would very likely prove fatal to their own cherished purpose. The *Statesman* pays a very poor compliment to the candor and impartial decisions of the Supreme Court when it takes it for granted that its decisions will be given according to its own individual practice, and not according to the letter of the law. It should make no difference to the court what its own belief and practice may be. The question for it to decide is, if by the constitution we are to enforce the observance of the Bible Sabbath, What day is the Sabbath of the Bible? Not what is the "Christian Sabbath," or the "American Sabbath;" but what is the Bible Sabbath? It is not a matter of interpretation but of fact. Only one decision could be rendered by an impartial court; and this was the point the committee endeavored to impress on the advocates of an attempt to commit our government to such an unjust measure. But the *Statesman* seems unable to comprehend that a Supreme Court can be, and is bound to be impartial in its decisions, and thinks it can only decide that the law of God requires the observance of the seventh day, "when the ma-

majority of its judges become Seventh-day Baptists or Adventists or Jews." Millions of people in the United States to-day freely admit that the Scriptures require the keeping of the seventh day and not the first day, and yet they do not observe that day themselves. But the *Statesman* is not willing to credit the Supreme Court with as much clearness and fairness of mind as others, of less legal acumen, possess. From the *Statesman's* own admissions and replies to the questions of the committee it seems to us that any unprejudiced reader will believe the statements of the *Evangel and Sabbath Outlook* were substantially correct.

NEWS AND COMMENTS.

It is estimated that not less than 1,600,000 persons in the United States can truthfully be classed as drunkards.

It is stated as a fact that an owl has no motion in its eye, the globe being fixed. Its head will turn in every direction.

THE appointment of General Fitzhugh Lee Consul General to Cuba in place of Consul Williams, resigned, seems to give general satisfaction.

THERE are about 600,000,000 acres of vacant public lands in the United States. Much of this is in the semi-arid region which can never be made available.

SOME substantial evidences of improvement in the financial world are noted in the leading journals. American securities are coming in strong into the London Market.

REV. A. C. DIXON, of New York, hits the saloon thus: "The saloon does not need light; it needs lightning." We often wonder at God's marvelous patience with such a monster iniquity.

HOLLAND has a cure for laziness. The pauper who is too indolent to work for a living is put in a cistern where there is a pump. A flow of water is turned on, and the man must pump or drown.

THE great battle ship "Massachusetts" is said to be unequalled by any vessel afloat. Its trial trip was highly satisfactory, and won for the Cramp Company, its builders, the large bonus of \$100,000.

It is said that a man by the name of Simmons, though needing work and being offered employment as private secretary by a man named Green, declined because he would have to sign his letters, "GREEN, per SIMMONS."

CLAIMS are made to the discovery that the Cathode rays will surely kill the germs of cholera, diphtheria, typhoid fever and some other diseases. If this proves true, there is a wonderful revolution in the treatment of disease, near at hand.

CYCLONES are getting in early and destructive work in the West. April 25 a portion of Clay county, Kan., was swept by a cyclone, eleven persons being killed, three fatally and seventeen more or less injured. Much stock and other property were destroyed.

PLANS are maturing for building a stairway elevator for the Brooklyn Bridge patrons. Instead of the tiresome method of climbing stairs, you simply step on the corrugated in-

clined floor, grasp a rail to steady you, and in fifteen seconds you are landed at the top.

AN enormous devil fish was killed recently by two boys, in the channel at Santa Barbara, Cal. It measured fifteen and one-half feet from the tip of one of its eight arms to the tip of another. It was ten feet from the top of its head to the end of its longest arm.

THE charge of plaigerism made by Rev. T. J. Lee, of Newark, N. J., against the Rev. Dr. D. Parker Morgan, of New York, has proven itself a boomerang, and recoils upon Mr. Lee. A Baptist pastor in Old Mystic, Conn., charges Mr. Lee with the same fault. "People who live in glass houses should not throw stones."

THERE is any amount of trouble at Harvey, Ill., over the temperance question. The rum-sellers are trying in every possible way to out-general the friends of sobriety. Judge Payne has rendered a decision granting a permanent injunction against saloons, as provided in the title deeds. But the saloon men appeal to the Supreme Court.

AUSTIN ABBOTT, LL. D., Dean of the faculty of the University of the City of New York, died April 19, at the age of 65. He was a son of Jacob Abbott, the educator and author, and brother of Lyman Abbott, D. D., of Plymouth church, Brooklyn, Benjamin Abbott, a lawyer and Dr. Edwin Abbott, of Cambridge, editor of the *Literary World*.

QUITE an excitement exists in South Jersey, near Hammonton, and not far from Vineland, because of a wild man whom they have not been able to capture. He has been in that vicinity for several years, always retreating when approached, into a great swamp. They are organizing with a view to hunting him down with hounds and capturing him.

A HEAVY bank robbery was perpetrated in the Manhattan Savings Institution Oct. 20, 1878, in which \$3,500,000 in cash and securities were taken. Payment on the bonds was promptly stopped. Last week a person offered \$9,000 of the stolen bonds at one of the New York banks. It was evident that the party offering them was innocent of their worthless nature.

AT Baraboo, Wis., a meeting was in progress conducted by the Morill twins, of Chicago, during which the speakers made severe criticism on the Roman Catholic church. At that juncture a mob two hundred strong attacked the building with stones, pistols and cannon crackers, and broke up the meeting. The audience remained in the building until one o'clock, fearing violence if they went out. At that time the sheriff and police arrived and conducted the speakers to a place of safety. That has always been the Catholic's favorite argument.

NEARLY four hundred years ago Sir George Caley prophesied that the art of sailing through the air or flying "would soon be brought home to man's general convenience, so that it would be possible for him to transport himself and family with goods and chattels more securely by air than by the present methods, and in less time." Well, that was rather chimerical to say the least. At all events, after the lapse of four hundred years the word "soon," as he used it, seems a little

strained. Still, men are strong in the faith that the world is very near the realization of this long-cherished hope. A bill asking Congress to appropriate \$100,000 to pay to any person who shall invent such a machine has been introduced and is now in the hands of a committee from which a favorable report is expected. It provides that such an apparatus shall be submitted and tested before Jan. 1, 1901. It must safely navigate the air at a speed of not less than thirty miles an hour.

CONTRIBUTED EDITORIALS.

The New Standpoint.

The old conflict between radical and conservative is on at the Kenwood Presbyterian church, Chicago. Rev. Frank Vrooman, the virtual pastor, although not yet permitted to be installed, is charged by a vigorous minority with various offenses against Presbyterian doctrinal standards, which might be briefly summed up in this: That he is not of sufficiently orthodox cast of mind to be a worthy shepherd of the congregation.

Mr. Vrooman's style of teaching is pretty clearly set forth in his *Arena* article, which appeared two years ago, on "The New Bible." In this he enlisted on the side of the critics who work "from the higher standpoint." With them he examined "traditional assumptions with regard to the Bible, in the light, among other things, of what the Bible has to say for itself, and discovered "some points of misapprehension on the part of some of our ancestors." In ridicule of the point of view which would invest everything in the Bible—stories, facts, opinions and beliefs—with equally sacred significance, he cites the illustrated German Bible, which represented Abraham as pointing an army musket at Isaac tied to a tree. He commends the gentleman who bravely expressed his disbelief in the inspiration of the picture, in contrast with "that popular evangelist who swallows the Bible whole, fly-leaf and all." The latter, he thought, would find it no difficult task to believe a Bible picture, should it represent Lot riding out of Sodom on a bicycle. "The popular view of the book," said Mr. Vrooman, "which has been convulsively clutched by Protestantism is, while the offspring of ignorance, the prolific mother of unbelief. It is a view wrongly called evangelical, the unenlightened view of a Young Men's Christian Associationized, Salvation Armyized church. It is a view, moreover, which cannot be for a moment entertained by one who frankly accepts the truth, and all that is involved in the truth, that two and two are four. To these pseudo-evangelicals, the Bible, which is in their notion a synonym for revelation, is a very large bundle of very small, infallible fragments called verses, each assuming pontifical dignity, each as true as another, even if they contradict one another. They read their Bible as Ruskin says the hedgehogs eat their grapes, by rolling over them and eating those that cling to their quills." He declares in conclusion, that "we must fully and frankly accept the fact and every logical deduction from the fact, that if the Bible is the Word of God, and Creation is the work of God, what is true of one cannot conflict with what is true of the other, for He cannot deny himself." The world," says Mr. Vrooman, "is on the eve of an extraordinary atheism

or an unexampled faith. The momentum of the nineteenth century may be directed, not destroyed; for the zeit-geist is abroad. The wooden interpretations and the clumsy caricatures of the beautiful and believable gospel of God, in the Bible-made literature, in Jesus-made flesh, which have been bandied about by uneducated and unthinking religionists, are driving thousands of minds of "sweet reasonableness" into the camp of unbelief. Will Christendom meet the challenge of modern thought?

There is much that might be said on both sides regarding the class of new religious thinkers of which Mr. Vrooman is a type. We have much sympathy with Mr. Voorman's intellectual attitude. We have long felt that a great deal of splendid material was kept outside by the narrow and dogmatic interpretations of Scripture often adopted within the churches.

On the other hand our heart is with the Salvation Army and Y. M. C. A., of which he speaks so slightly. There is a life and power there which, for some reason, the liberal people have seldom been able to reach. We are far from thinking that a man, in order to be earnest, must be narrow; but it must be said that many, in their efforts to be exceeding broad, have drifted away from spirituality at the same time. There is a strange failure on the part of this class of men to understand the so-called "evangelical" Christians. There is a flippancy of treatment in regard to them which is intolerance itself. Mr. Vrooman likens the situation to that of a congregation whose village has become a city. A larger and better house of worship is demanded. In the interests of that new house "Many a sacred memory must be destroyed. The high-backed pews which have been in the family for generations, the preacher's perch, the choir loft, the square, beautiful, dear old place must go and something new must arise upon its site."

But, if this must be done, let it be done gently and considerately. It is not necessary to wantonly insult the old-fashioned people to whom the old-fashioned views are of vital importance. It is not necessary to call them "pseudo-evangelicals," and liken their reading of the Bible to a hedgehog eating grapes. Some of our iconoclasts not only demand that the old high-backed seats be ripped up, but they seem to take a delight in making the process as ostentatious and painful as possible.

Yet it is a serious question whether the Presbyterian church will gain more than it loses by swearing out warrants against its liberal preachers. Are not the heresy trials furnishing time, strength, and free advertising which might be better employed in a worthier cause? Is there not danger of smudging the fires of free and independent thought? And what if when the Presbyterian barrel is all coopered, the hoops driven tightly, the stuff inside be found to have turned to vinegar? There is something greater than creeds by which to "understand all mysteries," greater even than the faith which "could remove mountains," greater than faith and hope themselves—and that is love—the love which "is not easily provoked" and "thinketh no evil."

LET young men make themselves ready for positions of trust, and they will be called to the positions at the right time. God's clock is never too slow.—*J. R. Miller.*

DEACON J. F. STILSON.

No doubt the columns of the RECORDER could be filled with accounts of the lives and deeds of good men. It therefore becomes us to be modest in our praise of the departed saints.

But there is much in the life of Deacon Stilson to encourage our young people who would like to serve the Master well, but cannot hope to become clergymen, missionaries abroad, or any great man as the world counts greatness. When the news of his death reached me, these passages instantly came to my mind: "Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. 3: 38. "I am distressed for thee, my brother; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." 2 Sam. 1: 26.

Not every prince in our beloved Israel has a college diploma or has had the hands of the assembly of elders laid upon him ordaining to the gospel ministry. Bro. Stilson was a great man, because he had a great heart and was consecrated to the work he could do. I never heard him sighing for greater opportunities and greater gifts, but often I have heard him pray for grace and help to do each present duty and do it well.

My first pastorate was at Verona, and my first real acquaintance there was Bro. Stilson. There are other good men there, but I am paying a tribute to this grand man. These things I soon learned: That he was one of the most systematic and thorough farmers in that region. A small farm under his excellent management yielded large returns. All that system and labor was consecrated to the Lord. One-tenth went to the Lord's treasury, and many free-will offerings were made. Besides this he was *always* ready with his own hands, and team and hired man to go anywhere, at any time, under all circumstances, to help on the cause of Christ. He looked after the interests of any who were sick or in distress. He was foremost in any church enterprise. He was a true temperance reformer, known throughout town and county. He was an Aaron and Hur combined to every pastor. Every church business meeting found him a wise and trusted counselor. Young men of the denomination, do you want to be loved, trusted and active? Act as Deacon Stilson did in his own society.

Bro. Stilson lived over three miles from his church, near a settlement where young people and some old were living irreligiously, and others not attending religious worship. O, how he wanted them to grow up useful to society and to come to know Christ. One day he said to me, "Brother Herman"—he was so dear to me he loved to call me by the given name—"I feel as though something ought to be done for this people." I replied, "Deacon, if you will organize a Sunday-school I will come and preach." "O, but I feel so unworthy and incompetent." "The Lord will attend to that." And so the appointment was made. After preaching, a Sunday-school was organized with Bro. Stilson as Superintendent. This school soon increased until, if I remember correctly, about seventy scholars were in attendance. The school purchased an organ, a library, and each Sunday at 2 P. M. Bro. Stilson was there to superintend and also teach one class, and that for over thirteen years. How that man developed! How

he explained the Scriptures and every week made applications to the hearts and lives of that dear people! How they learned to love and consult him. For about four years we labored together at Greenway in the school-house and in visiting the people. Since then we have kept up a continual correspondence. In every letter his love for the work and the people was manifest. He would keep me informed as to the whereabouts and moral condition of the people. He would always have something to say of God's great goodness to him, of his sustaining power, of the encouragement given him. He breathed a spirit of love for all men. His letters are before me. Such letters of tender regard, love, solicitude for the young. A Christian Endeavor Society was organized, and who could be found better trusted and more to be desired as the principle leader than Deacon Stilson? Business and busy men of the denomination, you would never lose a dollar, nor be less prosperous to take time for such labors, both in your own churches and among others. And your influence for good and the sweet satisfaction following such consecrated labors. Thus Deacon Stilson labored always in his own church, and for over thirteen years among others of different religious faiths.

It is no misapplication of the words in which the Saviour spoke of John the Baptist, if we use them as descriptive of this noble child of God who made no pretensions to learning except what he learned from the Word of God, whose work for these years is now finished. We honor Christ when we say of this dear friend: "He was a burning and a shining light."

One by one these faithful workers depart. Yet God remains, and the Gospel remains to lead others to a life of consecration and devotion. The Light which Deacon Stilson held up to his neighbors and fellow-men shines on, while he who reflected it has disappeared.

"Nor sinks that star in empty night,
But loses itself in heaven's own light."

H. D. CLARKE.

DODGE CENTRE, MINN.

GOD'S GREAT PROMISE.

God promises the Holy Spirit for asking. How gracious! Anyone can ask. The child, the invalid, the illiterate one, can ask. If you can move your lips or gasp, you can have the gift of the Holy Spirit. How low this promise has swung the chariot of blessing! Let us ask for him now. We read the following authentic incident more than fifteen years ago, and it has proved such a blessing to us that we give it to our readers: During the Crimean War a young English lady, Miss Marsh, got it on her heart to do something for the spiritual welfare of the soldiers of the English army in the Crimea. She asked permission of the English government to go thither. It was granted. She went. There was no time for preaching or Bible reading or holding special services amid the activity and tumult of war. So she said: "I will go from camp to camp, and from battlefield to battlefield, and from hospital to hospital, and wherever I can get the ear of an English soldier I will teach him and urge him to offer this little prayer: 'O, Lord, give me thy Holy Spirit, for Jesus' sake!'" Like a blessed angel she swept through that army, and it is said hundreds of those soldiers were converted, many reclaimed who had lost the life of God out of their souls, and some who loved God were brought into the fullness of the Spirit; indeed, that an undercurrent of revival blessing swept throughout the English army as the result of this simple prayer mission. Ever since we read this incident that pentecostal prayer has been stereotyped on our heart, and has risen a perpetual incense from the study, the pulpit, the street and everywhere, bringing the sweetest refreshings, the brightest illuminations, and the richest enlargements of the Holy Spirit's presence. The Holy Spirit is to be had for the asking.—*S. A. Keen, D. D.*

LIFE.

BY SARAH S. SOCWELL.

Youth, with its visions gay,
Hath swiftly fled away;
And life's glad prime,
With its exulting eyes
Fixed on some glittering prize,
Seems wasted time.

I stand upon life's height,
And far beyond my sight
Winds a lone way;
Fainting, no helper near,
I shrink in sudden fear,
But may not stay.

The path is dark and wild,
And like a straying child
I wander on;
The flowers I loved to clasp
Are withering in my grasp,
Their fragrance gone.

My Saviour, from these toys
The world calls hopes and joys
I turn me now:
When I on them depend
Like broken reeds they bend—
So wilt not Thou.

Friendship may fickle prove,
Hate may succeed to love,
But thou art true;
Thy friendship ne'er grows cold—
When sun and stars are old,
Thy love is new.

O! now, when fails my strength,
As drag the year's slow length,
Be thou my guide;
Take thou my hand and lead
Me, in my sorest need,
Close by thy side.

Take me, my Brother, Friend,
Keep me, till life shall end,
Safe 'mid the strife;
And when the Eden bloom
Of heaven lights the tomb,
Crown me with life.

WHAT CHRISTIAN ENDEAVOR HAS DONE FOR ME.

BY WILLIAM SHAW.

(Treasurer of the United Society of Christian Endeavor.)

1. Christian Endeavor has made definite and specific certain general religious duties, such as daily Bible-reading, daily prayer, and regular attendance upon the means of grace. I rejoice to be able to say that in the twelve years that I have been in the ranks of Christian Endeavor I do not recall a single instance when I have been absent from the Christian Endeavor meeting, the midweek prayer-meeting, or the Sunday services of my church, without having a reason that I could conscientiously give to my Master. I do not think that, all told, I have missed a half-dozen services during the twelve years, except when I have been traveling and could not attend. After twelve year's experience I bear witness to the helpfulness of the pledge, and affirm that it can be kept. I have found constant refreshment in regular attendance on the services of God's house. Instead of looking upon attendance upon and participation in these services as a task, I look forward to them as a pleasure and inspiration. Instead of looking upon the prayer-meeting as a place where hard and difficult tasks are to be performed, I look upon it as a banquet-room where I can receive spiritual refreshment that will strengthen me for the real duties of life.

2. Christian Endeavor has made me a better member of my denomination. Through its broad interdenominational fellowship I have been inspired and instructed by the excellencies of other denominations, and my loyalty to my own has been strengthened and my ability to serve it increased. The denomination that fences in its young people will die of its own weakness, like the family that intermarries among its own relations. We need contact with others who look at things from a different standpoint, in order to develop the sturdiest spiritual life.

Christian Endeavor has revealed to me the duty, and, later, the joy, of Christian stewardship. The leanness of our spiritual lives is often due to the smallness of our gifts to God. When we are told that there is no coin minted in the United States that is small enough to represent the average weekly contribution of the members of evangelical churches to foreign missions, and that one cent nearly represents our average weekly gifts to home missions, it would hardly seem as if we had brought all the tithes into the storehouse. With all our missionary boards struggling under heavy burdens of debt, and with doors, that we have long prayed might be opened, now closing for lack of funds to carry on the work; while Christian people give to the Lord's work an average of one thirty-second of one per cent of what he gives to us, we cannot much longer pray, "Thy kingdom come," and be honest with ourselves. I trust that not the least of the things that Christian Endeavor will do for us will be to lead us to recognize God's claim to a larger portion of what he has given us the ability to earn.—*Golden Rule.*

TIE YOUR CAMEL.

Darkness was coming down upon the desert. There were no trees to cast lengthening shadows, no hill-tops to hold the lingering rays of sunlight, but suddenly, all over the wide extent of level sand, darkness fell like a black robe.

Mahomet and his attendants halted on their journey, and a tent was pitched.

"Allah's care is over his children," said one of the band. "I will even loose my camel, and trust in Allah that I shall find him again in the morning at sunrise."

"Friend," said the prophet, with grave, uplifted finger, "tie thy camel and then trust in Allah."

There is one point of our daily living at which we see men and women continually loosing their camels, with loud protests of trust in Allah, and showing presently pious resignation of their loss—I mean the care of their health. Of course this earthly house of our tabernacle must decay, and we must bear its infirmities cheerily and patiently; but there is neither sense nor piety in committing our lives to God and then breaking all the laws of hygiene.

"This is a strange dispensation of providence," I said mournfully to my neighbor, as we attended together the third funeral which we had followed from Col. B.'s house within two years.

"Providence, indeed!" answered my neighbor, with a gruff disrespect which I hope was intended for me, not for providence. "Humph! the colonel keeps rotting potatoes in his cellar!"

"I am asking God to give me dying grace, that I may be willing to go," said a girl in the last stages of consumption.

"Ah," said her doctor in a confidential whisper, "if she had only asked a year ago for common sense to keep from putting off her flannel shirt in midwinter to go to a party!"

Friends, eat plain, wholesome food, wear sensible clothes, ventilate your houses, be temperate, be prudent; in short, tie your camel, and then trust in God, and take cheerfully the dispensations of his providence.—*Christian Work.*

THE ARCHITECTS' BILL.

The bill to increase the beauty and the general character of public buildings, including sound and economical construction, is still before Congress. It, or the excellent idea embodied in it, has been before Congress for several years. The present measure has the endorsement of the Treasury Department, the present Secretary having been long in favor of reforming that overgrown monstrosity, the Supervising Architect's office.

Why the measure does not pass is a mystery, for it seems to appeal to local pride and prejudice, which Members of Congress usually seek to gratify. It provides for the appointment of a commission of experts, that shall select the plans for the public buildings after competition. The Supervising Architect is to remain as the representative of the government in the work of erecting and completing the buildings. In other words, he is to be the clerk of the works, and something more.

This system would do away with such buildings as now disfigure our large and small cities, the plans of which have been drawn at a central office in Washington, by a man who, whatever may be his professional abilities, has neither the time nor the strength to perform half the tasks that are thrust upon him. The temptation, therefore, to plan buildings after a single pattern is irresistible, and as the pattern is usually bad, no better system can be devised to assure the country ugly buildings.

Besides introducing a variety of talent into the planning and construction of public buildings, the proposed new system would doubtless secure for the government the services of the best of the architects in the several localities in which public buildings are to be erected. Moreover, it would also make it certain that the building materials of the localities would generally be used, and that home contractors would be employed.

It is strange, as we have said, that a measure that appeals so strongly to local interests does not pass. It cannot be that the undoubted merits of the measure are against it, and yet it may be that they conceal from the average Congressman the point that he may make with his constituents by voting for it.—*Harper's Weekly.*

RING HIM DOWN.

A correspondent of the *Outlook* calls attention to the increasing tendency to length in after-dinner speeches where more than one speaker is to appear. The *Outlook* also treats the subject editorially, advising speakers to concentrate upon a particular point, suggesting that if one is invited to talk ten minutes at the Trade and Commerce dinner, he should not recount the entire history of commerce since the days of Tyre and Sidon, and adds that to take the time of other speakers is a species of theft.

His solemn address to chairmen and other presiding officers is worth quoting:

"You are the custodians of the object for which a meeting is called, and you are bound to guard your meeting from failure and protect your audience from the ravages of limitless speech. Therefore, when a speaker is guilty of the gross discourtesy of exceeding his time and begins to steal from his fellow, ring him down. Such a speaker has put himself outside the pale of forbearance. Your duty is to your audience. Ring him down, and you will sound a bell that will go pealing across the continent and bring hope to a sorely tried people. Who will lead this great reform?"—*Christian Advocate.*

THERE are people who would do great acts, but, because they wait for great opportunities, life passes, and the acts of love are not done at all.—*F. W. Robertson.*

Missions.

In a letter dated April 19, Bro. Geo. W. Hills reports that three more had joined the Boulder church by testimony, making in all twenty-one who had joined the church during the meetings, which is a large percentage, since there were but thirty-four at the opening of the meetings. He was to present the Sabbath question the next Sabbath evening, and the night after the Sabbath. The most that seemed now to do was to gather a few more who had not yet come in, and to weld things together, that all may be more a unit in spirit and labor. The Lord had done a great work in Boulder, to whom is all the glory.

BRO. S. H. BABCOCK reports that he closed his meetings at Cartwright, Wis., Sabbath night, April 18. On the day before he baptized four candidates, two of whom were converts to the Sabbath. One of the four is one of the most influential women in the society. On Sabbath-day the four, with two others (one restored and one on verbal testimony) were received into the church, after which a deacon was chosen by ballot, to serve them, and communion was administered. The church now numbers 11 members, and three others will soon join. There are others who are studying the question of the Sabbath and are favorably disposed toward Seventh-day Baptists. Some acknowledge the claims of the Sabbath, and would keep it if they could see their way clear to provide for their families. The little band of Sabbath-keepers in Cartwright are very much encouraged, and there is no reason why, if the interest now awakened is judiciously followed up, that there may not be in that place an influential church and society. There is a general feeling of unanimity among the different classes in the society, and the expressions of gratitude to the Evangelistic Committee for sending help, are as strongly marked among the First-day people as among Sabbath-keepers. Some who were disposed to criticise religious work and workers are among the most anxious to have the work continued. He had worked on this field one month and one day, preached 26 sermons, made about 80 visits and calls, assisted in reorganizing the Sabbath-school and arranging for weekly prayer meetings, administered the communion, attended and took part in ten services of the United Brethren and Methodists, sang at two funerals, and had distributed many pages of Sabbath and evangelical tracts. There had been pledged toward the support of ministerial help for six months \$137, and one man pledges \$40 more if a pastor can be secured for the entire time. The society had arranged to hold, the last night of his stay in Cartwright, a social, to raise money for evangelistic work. Bro. Babcock has gone to Fish Lake, Wis., to assist Missionary Pastor D. Burdette Coon in a series of meetings. May the Lord greatly bless the effort.

FROM S. I. LEE.

I did but little missionary work in October. The Southwestern Seventh-day Baptist Association met at Fouke the last day of October, 1895.

The attendance from the churches was very small, but we were greatly encouraged by the presence of our Missionary Secretary and Eld. L. F. Randolph, from R. I., and of Eld. Sim-

eon H. Babcock, of Wisconsin. These brethren were a great help to us in conducting the services of the Association; and as they represented our corresponding Associations and Missionary and Tract Societies, some of our neighbors were permitted for the first time to have ocular demonstration of the fact that however feeble a folk we are in the Southwest, we have brethren in other parts of this country who have interest enough in us and the cause we represent, to send delegates to meet with and encourage us; and delegates such as no denomination need be ashamed of.

Bro. F. F. Johnson, of Stone Fort, Ill., was also in attendance, though not as a delegate.

Meetings were continued the week following the Association. One convert has since then been baptized.

The week following the Association I left home, going first to visit the Union Hill Free-Will Baptist church near Hydrie, Cross Co., Arkansas.

Eld. W. H. Godsey, the pastor of this church, became a Sabbath-keeper something more than a year ago. The church was organized with the Bible as its only creed. Bro. R. J. Ellis and his wife, and sister Mary Wright, had kept the Sabbath for some years and became constituent members of this church, and Bro. Ellis was elected to the office of deacon. This is the brother who at my first visit there said that he had told the people that he expected to live long enough to have some man come there who would preach what he believed; he did not know where he would come from, but God would send him.

Several others became Sabbath-keepers. And when Eld. Godsey was called as pastor, he undertook to show Dea. Ellis his error as to the day of the Sabbath, but instead of doing this, discovered his own, and as every honest Christian should do when convinced, renounced his error and became a Sabbath-keeper; and his wife studied the Bible with the same result.

Bro. Godsey has but a limited education and has been but three years in the ministry; but he has been zealous and successful in the evangelistic work, and within the past year has organized two other churches with the Bible as their only creed.

The Union Hill church united three years ago with the Tyronza Free-will Baptist Association, which publishes Articles of Faith in their Minutes, but none that designates any day as the Sabbath. At the Quarterly Meeting last August, a resolution was introduced to the effect that the Tyronza Association regards the first day of the week as the Sabbath. This was followed by a charge of heresy against Brethren Godsey and Ellis for regarding the seventh day as the Sabbath. The November meeting was set as the time for trial and was appointed to be held with a church organized by Bro. Godsey in Crittendon Co., Ark. I accompanied Bro. Godsey to that place, and on Sabbath eve heard him preach one of his heresy sermons, which was a clear presentation of Bible Sabbath truth. Four members of the Quarterly Meeting were present and heard it. This church had not united with the Association and had passed resolutions, as had also the Union Hill and the Oak Hill churches not to discipline members for observing either the seventh or the first day of the week as the Sabbath. And when the Quarterly Meeting convened on the Sabbath, they were confronted with the fact that but four members of the church voted to fellowship the Association, and ten to sustain Bro. Godsey and the resolutions; therefore they adjourned *sine die* without doing any business.

While they were in session Eld. Serat was

called on to present the doctrines and usages of the Free Will Baptists, in doing which he evidently misrepresented Seventh-day Baptists.

Bro. Godsey had sent appointments in advance for me to preach a series of sermons on Sabbath Reform. I preached that night to a nearly full house. It began to rain soon after meeting closed, and rained almost continuously three days and nights. The rain not only prevented meetings while it rained, but made the St. Francis bottoms almost impassable, and I was glad to get out on upland again, although greatly disappointed in preaching only an introductory sermon and being unable to visit but two families.

From Crawfordville I returned by railroad to Wynne, where a brother from Oak Hill church came after me. Bro. Godsey had just moved his family there, and with his wife were the only Sabbath-keepers. I preached Sabbath-eve and Sabbath-day and night; Bro. Godsey Sunday night. I preached Monday, Tuesday and Wednesday nights, and visited and talked days until, having taken a severe cold, I became so hoarse I could not preach. From there I went to Arkansas County, and visited nearly all of the members of the Dewitt Seventh-day Baptist church. The situation of affairs there is not very encouraging.

From thence I went to West Fork and hired a team to go to Eld. J. S. Aleshires. The effort was a failure as I learned after riding fourteen miles over a rough mountain road that we were on a wrong road. I gave up the effort and went to Fayetteville, where W. W. Bishop, a Sabbath-keeper, lives, and who had written to me several times requesting me to visit him. He is a lone Sabbath-keeper. There is one Seventh-day Adventist family in Fayetteville. A light snow followed by a drizzling rain made my trip in the Boston mountains both unpleasant and discouraging.

From Fayetteville I returned toward home as far as Ft. Smith, where I spent three days with my son and other friends, and thence returned home.

During this quarter I have worked seven weeks, but report but six, as that completes the time for which I was appointed.

May the Lord guide you in planning the work on this great and needy field for the year 1896.

In reading what I have written I find that I have omitted the most encouraging item, *viz.*, during the meetings at Oak Hill two brethren and three sisters announced their determination to keep the Sabbath, and several more were almost persuaded to do so.

FOUKE, Ark., Jan. 6, 1896.

FROM S. R. WHEELER.

The following is the report of your missionary for the quarter ending March 31, 1896:

Services have been maintained with regularity and with commendable interest.

One visit has been made to Denver. A church organization there is not practicable at present, and one sister has become a member of the Boulder church. Others will likely do the same.

About the middle of March, Bro. G. W. Hills came as evangelist. We welcomed him most heartily. Meetings have continued every night with good results. Six were added to the church by letter the last Sabbath in the quarter, March 28. We, therefore, report 7 additions for this quarter. Last Sabbath six were baptized, and others have come forward for prayers. The tabulated statement of these will appear in the next report.

At church meeting last First-day, April 5, the trustees were instructed to make over the church property to the Missionary Society. This is being done. Hope it may be accomplished time enough for the papers to reach you at your next session, April 15.

At the present writing the prospects for building up a living church here were never better. Thanks be to God, for in his name we carry on the work.

BOULDER, Colo., April 7, 1896.

Woman's Work.

THE MASTER'S WHISPER.

BY MRS. MAY ANDERSON HAWKINS.

We have heard His voice in the morning,
When rosily over the hills
The first faint gleam of the sunrise
Kissed valleys and murmuring rills.
And it said in the softest whispers,
"I love thee! now what wilt thou bring
This day, as a token of service
And love to thy Friend and King?"

And oh, how we answered the whisper
With joy and with eyes a-shine;
"Much fruit will I bring, dear Master,
To prove I am wholly thine."
But earth, with its joys, pressed closely,
And murmured, "There's time and to spare;"
We listened, and lo! in the twilight
No offering of love was there.

Then again came the tender whisper:
"I love thee! What gift wilt thou lay
At the foot of my cross, in token
That thou art my own this day?"
And we vowed, while the tears were streaming:
"My all, I will lay at Thy feet!"
We meant what we said, but the tempter
Came wooing with promise so sweet.

Of honor and glory and pleasure,
We listened, not meaning to stray
Afar from our King, till the gloaming
Had ended the long, bright day.
But, waiting and tasting, we tarried
Till twilight was drooping her wing,
And not *one gift* had we carried
To lay at the feet of our King.

Once again came the tender whisper,
As twilight was dyeing the West;
In the chill of the early autumn,
When meadows in russet were dressed:
"I love thee! What gift wilt thou bring me
To show that thy love answers mine?
The long, fruitful summer is ended;
No sheaves in my garner are thine."

We answer: "If thou wilt but help me,
Wilt grant me Thy strength and Thy might,
Even yet some proof that I love Thee
I'll bring in the fall of the night.
But hold me, dear Master, and fill me
With love from Thine own throbbing heart,
That I may be strong for Thy service,
Nor yield to the tempter's art!"

We know that the moments are fleeting,
That darkness is falling fast;
That we must be swift if we carry
A gift to our King at last.
But, Oh! could we bear the anguish
Of seeing those sorrowful eyes,
As they gazed on us empty-handed—
Their tender and sad surprise?

O help us, dear Father, to bring Thee
Some fruit as the proof of the love
Our lips are so fond of confessing!
Give courage and strength from above!
And spare us from hearing the sentence,
While heaven with music is rife,
As slowly the darkness o'erwhelms us:
"An empty and useless life!"

NASHVILLE, Tenn.

HOME FINANCE.

BY MRS. ELLA F. M. WILLIAMS.

[The story was read in Boston at the latest meeting of the New England Wheaton Alumnae Association, an organization which is a model in the selection of topics to be discussed at its gatherings. While paying due attention to purely literary, artistic and musical matters, there is always presented, during the year, a fair proportion of subjects which have a direct bearing upon the practical problems of the home. The writer of this paper is an officer in the Canadian branch of the W. C. T. U. and widely known as an active worker in missions.]

A beautiful lawn with velvet-like grass, grand old trees and wondrous mountain views is the center of attraction to guests who visit Weston's Inn during August. Among the groups gathered there one afternoon last summer was one of college alumnae, who had chosen this quiet spot for their annual reunion. Old friendships had been enthusiastically renewed, reminiscences exchanged, and various plans and purposes in life brought up for comment and discussion. From the depths of a hammock Marian Van Alstyne had just been describing the home of

an absent classmate, enlarging upon the exceeding richness of the furniture and the costliness and beauty of the various decorations, ending with the announcement, "If ever I marry I shall insist upon an establishment like that, where every room is a poem."

"But suppose your future husband's income will not admit of such an outlay?" inquired Kate Armstrong, a bright-eyed, energetic young matron.

"It must," was the firm reply. "I could not enjoy life if my home was not perfect in all its appointments."

"Nor I, if my husband was worried and embarrassed by my extravagant demands," was the quick retort. "But surely, Kate," said one whom the girls were wont to call Her Ladyship, "you must recognize the advantages of living among beautiful surroundings, and one would better sacrifice in other ways than to have a disagreeable and unlovely home."

"Quite true, my dear, but simple furnishings are not necessarily disagreeable nor a home unlovely because it lacks a mortgage! I would dispense with silken draperies and costly carvings in my house, if having them was likely to carve fresh wrinkles on my husband's forehead."

"You always had peculiar views," said Her Ladyship, "but one must have things like other people or drop out of society."

"If I did, I would not drop down, but up, into a society where originality and independent honesty were at premium," was the quick response.

"Girls," interposed Mary Wallace, "do you remember Ida Gray, who left college the year before we did?"

"Yes," "Of course," "Certainly," came from various members of the group, Marion Van Alstyne rousing herself to add, "What a lovely room she had! Such an artistic display of beautiful things! *She* would never agree with Kate's theories."

"I am not so sure about that," was the quiet reply. "I visited her last winter and was much interested in studying her financial methods. You know she was called home from college owing to her father's sudden illness, and after his death his fortune was found to be so involved that little was left for the family. As her mother was an invalid it fell to Ida's share to interview the lawyers and arrange all matters of business and she says she then learned how important it is for every woman to understand the art of keeping accounts and to know exactly the receipts and expenditures of her family. Two years after her father's death she married a physician, whose practice in a suburban town was not then yielding him more than \$2,000 a year."

"How could she do it?" interrupted Marion Van Alstyne.

"Because she was a sensible girl, who cared for the man himself and not his money," exclaimed the irrepressible Kate.

"Hush, girls, I want to hear how they managed," said a quiet little lady, who had already been waiting five years for a certain young lawyer to better his financial condition.

"I was sure it would interest *you*," answered Mary Wallace, rather significantly, as she resumed her story. "A rich uncle of Ida's, as his wedding gift, offered to pay for the furnishings of the house, and she might

have chosen elaborate furniture. But she talked it over with the doctor, and they both agreed that it would be wiser to buy plain, substantial articles that would look well, wear well and be in keeping with their probable income."

"I suppose they have cretonne curtains and all sorts of impossible dry goods boxes trimmed with cheap muslin," sneered Her Ladyship.

"Indeed, no," laughed the story-teller. "Nothing of that sort. In fact, there are very few hangings of any kind, for the doctor insists on free entrance for sunlight. Ida says he would not live in a house with small windows or on the shady side of the street, and as for 'dry goods boxes,' all their furniture is of hard wood, plain but substantial. There are plenty of books, for both of them had made a point of collecting copies of their favorite authors before marriage and have added some every year since. There is no \$10,000 picture, but several good engravings and photographs, and flowers everywhere. The doctor says a clean room with books, flowers and sunshine cannot help being attractive, however simply it may be furnished. As to fashionable and costly bric-a-brac, he declares he can see plenty of that in other people's houses, and he likes a little individuality in his own."

"However, what I really started to tell you about is their regular, everyday way of living. Ida says that, at first, she wished to postpone their marriage until the doctor's income was larger, but they talked it over and figured it out, and finally adopted what she laughingly calls their 'financial policy.' She says its two foundation stones are, 'Never get into debt.' 'Always put away the Lord's money first.' Every Friday night one-tenth of every dollar received during the week goes into a strong box made for the purpose, and is never used save for church, charitable or missionary work."

"Why that would be two hundred dollars to give away every year," interrupted Her Ladyship. "They must be a pair of cranks. It is all well enough for poor people to give away one-tenth of what they get and it would not amount to much anyway, but two hundred dollars is ridiculous. Just think how dreadful it would be if I had to give away one-tenth of my large income!" The look of horror on her face and the absurdity of her argument were too much for the gravity of her listeners, although Her Ladyship actually kept awake a whole hour that night trying to decide why they all laughed at her characteristic speech.

"I asked Ida if they could afford it," continued her friend, "and she assured me that they never missed it at all because it was never counted as their own, and they find it the greatest comfort to have a fund to draw upon for charitable purposes. The doctor is getting to be so popular now that their income is increasing and they are planning to give a larger percentage than at first. They always call this the 'Lord's money,' and Ida says the very name has been a help to her when she has sometimes been tempted to embezzle a little of it for what seemed a desirable expenditure, and for which there was not quite enough ready money in the family purse. After this tenth is taken out a certain per cent of the remainder is put into the bank, and the rest goes for household ex-

penses, and financially they are equal partners in the whole concern."

"Then Ida does not have an allowance?" asked one of the ladies.

"No; she told me she tried that plan for a while, but liked this way better as they both planned their expenditures together and the doctor was so careful to consult her about his own personal share."

"Who ever heard of a man who consulted his wife about his own personal expenditure!" exclaimed Marion Van Alstyne.

"The doctor evidently does just that," was Mary Wallace's response; "and, for my part, I do not know why a man is not under as much obligation to consult his wife about his purchases as a wife is to interview her husband about her hairpins and Easter bonnet! She told me the question of hospitality caused her some anxious thought at first, but she had learned that the people whose friendship it was really worth while to cultivate disliked a grand crush as much as she did, and greatly preferred her quiet evenings with books, conversation, microscope or music. I do not recollect ever spending a week more pleasantly anywhere or meeting so many really nice people. It is a genuine home, with no shams and no attempt to 'keep up appearances,' and they are the happiest persons I know."

"What a horrid life for poor Ida! She might as well be buried alive," sighed Marion Van Alstyne, as she rose from her hammock to answer the summons to tea.

However, the lawyer's special friend was observed to be quietly writing Ida's address in her note-book, doubtless with the laudable intention of seeking fuller information concerning topics especially interesting to a prospective partner in the legal profession!

SERMON.

BY REV. E. A. WITTER.

TEXT, Rom. 14; 7, and Matt. 28: 19.

Every created thing is for a purpose. There is no life animate or inanimate that has not lying before it a destiny, that which is either fixed by an eternal mind with no possible provision for change, or that which may be the one thing or the other, according to choices that are made by the actor or being to whom life is given.

The flower growing by the pathway, in garden or field, has a mission and a destiny. Its mission is to glorify the Creator, in its beauty and fragrance, and to lend health and pleasure to those who may look upon it, and be refreshed by its perfume. Its destiny is to die when its life course is finished, and, returning to the earth, enrich the soil and supply some of its wasted forces. The tree has a higher mission in that it gives shade and protection. It is the cause of atmospheric changes. It gathers from earth and air elements which being stored up within itself are fitted for man's use; yet its destiny is the same as the grass or the flower. It is to die and finish its mission by supplying the wasted forces of nature through its decay. The horse, cow and other forms of animal life have, in some respects, a higher mission; higher because fitted to more fully meet the needs of God's higher forms of creation. There is the mission of self-sacrifice to the higher development of God's higher creation. Yet their destiny is not essentially different from the lower forms of which we have already

spoken. Turn where we will in all the realm of living things, we find the thought expressed by Mazzini standing out clearly before us. He says, "Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this, that every existence is an aim."

Passing to the consideration of man, God's last and crowning work of creation, we find the same principle to apply as that which has been manifest in all lower forms of life. "All life is a mission." With the lower orders there is no choice in the matter of fulfilling the mission that is theirs; theirs is but to grow and die according to the behests that are upon them. To man, God has given added responsibility, in that he gives to him the power of choice, of willing to do or not to do. In this there is laid upon man the awful responsibility of deciding not only, with respect to the fulfilling or not fulfilling of his mission, but also the nature of the destiny that awaits him. While this responsibility of choosing is awful to contemplate, yet the power to choose in the matters of life is the crowning glory with which God has endowed man; it is that which gives dignity to his being. Susan Coleridge, in contemplating life, said, "Thank God for life; life is not sweet always. Hands may be heavy-laden, heart's care full, unwelcome nights follow unwelcome days. And dreams divine end in awakenings dull, still it is life, and life is cause for praise." This day there sounds upon our dull ears, from God's treasure house of truth, these words: "No man liveth unto himself."

And as we listen to them and try to take in of their meaning that we may know how to apply them to our individual life, we hear as from some distant cathedral tower the notes of this golden message of commission, "Go ye into all the world and preach the Gospel to every creature." Standing in the presence of these precious words from the blessed Bible, every soul must feel that there are eternal interests at stake in our choosing a life work. Two things at least stand out clearly before us in these messages. First. The element of selfishness must not enter into these choosings. Second. These choosings must be along the line of helpful work for others. It is natural for the young man as he approaches mature life, to look about him to see what are the lines of work through which he may have the greatest hopes of a desirable prosperity, a glowing success, or by means of which he may gain for himself the largest amount of personal honor or public praise and appreciation. These are some of the first thoughts that present themselves to his longing soul. Second, having made a mental choice of some occupation for life, he may find time to consider himself, that if possible he may find within himself some adaptability, or personal fitness, for this work. Thus we see that the element of selfishness with very many enters largely into their choices for life. Air castles are modeled and remodeled; vision after vision of greatness is seen in which the individual himself is plainly the most conspicuous object of thought and attention; this leads to a lack of interest in the prosperity and welfare of others. Everything in life is measured by its ability to add to his personal prosperity or aggrandizement. One chooses the law, another

medicine, another teaching, another some form of mercantile business. Each and all of these are right and worthy in and of themselves; but when chosen for selfish ends, for the good that may be personally gathered from them rather than the good that may be accomplished for the world through them, they are debased. All thus inclined to live for self should hang before the mind's eye the words, "No man liveth unto himself," and living ever under the light of such divine teaching should seek to develop the unselfish by the constant crucifying of the selfish spirit that is within.

We have said "these choosings should be along the line of helpful work for others." Yet when we stop to consider this thought in its applications to life, who of us have not seen again and again the tired, weary and worn condition of those who have embodied this thought in their lives? As we have read the lives of missionary workers, the deeds of love and bravery performed upon the gory field of battle by the devoted nurse, how have we felt that to work for others unselfishly is an undesirable thing, and that from which we instinctively turn away. Yet how grand, how ennobling, how inspiringly helpful are the lives of those who do not turn away from this living for others. We lift the hat of respect, we bow the knee of homage to such, because recognizing somewhat their real worth to the world and honor to God.

Matthew Arnold, in his "Mortality," says:

"With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return
All we have built do we discern."

Now look over in your minds those whom you most highly esteem. Are they not those, who, unselfishly and sacrificially, are giving themselves to the good of mankind? To whom does the heart of man go out in the work of relief for the persecuted of Turkey more than to Miss Clara Barton, the president of the world's Red Cross Society, who, because of her humanitarian spirit, took, as it were, her life in her hand as she knocked at the door of the occident, bravely and persistently asking the protection of the government while she gave peaceful and much-needed care to the suffering?

Who are the great statesmen but those who, from an unselfish adherence to principle, and devotion to some needed reform, or advance movement in behalf of the people, win for themselves, as devoted servants of the public, a place of influence and power from which they can cast a potent influence along those lines that shall give emancipation to any who are oppressed, or in bondage of any or all forms. How such men as Washington, Lincoln, Sumner, Gerrit Smith and Garfield shine out as stars of the first magnitude in the firmament of our political world. How Luther, Calvin, Huss, Wesley, Mofatt, yes, and our own Carpenter, Wardner, and others, shine out in the religious world as those who were willing to breast the storms of opposition and difficulty that they might be spent for the glory of God in the lifting up of humanity to higher plains of living, to fuller intellectual and spiritual development.

In every life there are inherent powers which, if brought out, will work wonders. Powers which give to the person special fitness or adaptability for certain lines of work. We feel that because of this fact many lives

are made wretched and lost to the greatest amount of good in the world because the individual, like some caged beast, beats its forces fruitlessly against the bars of its prison walls while waiting for some wide-open door through which to enter into the joyful pursuit of that for which it is specially adapted. While we believe that inherent tendencies and inclinations should be largely followed in choosing a life work, yet it often happens that circumstances are such this cannot be fully done. Instead of becoming indifferent and morbid, such an one should seek to develop less marked traits and qualities by faithfully living for some good, in doing well whatsoever his hand finds to do. Recognizing that all are our brethren, that each with whom we meet has some claim upon us, will help us greatly in choosing our life work.

It is a common feeling with very many that if one is to become in any commendable sense a public benefactor, he must become the president of some college or university, be a missionary to some far away desolate land, or fill some other such position. This is a mistake. There is no position so humble but it may be turned to the glory of God and the bettering of mankind. If we accept in our hearts and lives the teaching of the blessed Scripture to "seek first the kingdom of God and his righteousness," there is no place of worthy service that will not be exalted and we be helped to glory by God as truly in the field, the shop or forest as in the sacred desk, or as public teachers of any sort. There is no place where one can manifest more fully his recognition of man's need and his desire to meet that need than as teacher in the public school or Sabbath-school. Everyone who fills these sacred places should feel, in some measure at least, the sacredness of the position he fills and should bring a daily consecration of self to the work that it may be for others more than for the honor or remuneration they get out of it.

I knew a young man once for whom I became very anxious, for whom I earnestly prayed, one whom I saw buried with Christ in baptism. He used to come to my room and talk over his plans for a life work. He was a lover of music and had strong inclinations in that direction. For months he struggled to know whether to give himself to the study of music as a life work, or to the Bible that he might be one of God's ministers. He felt that he could as truly honor God with consecrated musical ability as otherwise. To this I gave assent, but counseled him to keep his eye upon the Cross and make his music fit the life of him who hung upon the Cross. Time went on and he struggled manfully with poverty that he might remain in school. I went away to a distant place as a pastor. Nearly two years afterward he came to my home one day full of unrest. He told me of his discouragements. How he was offered a paying position with a minstrel troupe. He told me what a temptation it was to him, of the struggle through which he was passing between inclination and conscience.

We talked long and earnestly. I tried to show him the dangers of such a course. But at last he arose, and pacing hurriedly across the room for a few times, he stopped before me. With a resolute face he slapped his hand upon his pocket, saying, "I must have the dollars." The die was cast, the future of that life was discernable. He soon went from my

presence, and in a few days started upon the life he had chosen. I have never seen him since, but he is to-day a wandering minstrel.

All should learn from this, and similar experiences, that no matter what our peculiar inclinations we should never violate a conviction of right that we may follow inclination. The world is strewn with wrecks of those who have thus chosen. Hands, hearts and bodies may grow weary with the burdens we bear for others, but let us consider him who chose "to suffer the afflictions of the people of God rather than enjoy the treasures of Egypt." Yea, let us look to him who hung upon the Cross, "who bore our sins in his own body," that we might pass from death unto life. He lives noblest and makes for himself the most glorious and desirable destiny who lives most for others and least for self.

THE STATUE.

BY E. C. WILLIAMS LIVERMORE.

A lover of art once visited a gallery of paintings and statuary, admiring the beautiful productions of brush and chisel, until almost dazed with delight. His friend said: "Wait, until I show you the finest of all."

Advancing, he opened a door to what appeared to be an empty, darkened room. On entering, he closed the door and said: "Look straight forward." For a few moments, in the gloom, naught could be seen, but finally at the extreme appeared a heavy drapery, which his friend pushed aside, and said: "Look!" He replied: "I cannot see anything," but his continued gaze was rewarded by the dim out-line of a statue coming to view.

My friend turned one jet, and a gleam of light revealed a brow of snowy whiteness. A second jet, and the features began to show forth in beauty.

Eyes and lips appear as jet after jet sent out rays at different angles; at last, he turned on a flood of light from every side, exposing and illuminating the sculptor's masterpiece, and the visitor stood spell-bound, enraptured, speechless, for a time, with the exquisite beauty of the cold marble which almost seemed to move, so naturally was it carved, to represent real life. "Grand! grand!" exclaimed the guest; "most beautiful of all!"

At first there was nought but darkness, but turning the side-jets, one by one, disclosed the most exquisite of statues, by far excelling all else.

Life is like a large art gallery. We are attracted first to one object and then another, until we revel in delight and feel nought else can compare. But we seem to hear a voice saying, "Wait and let me show you the one altogether lovely." "Look straight forward." For a time all will be dark, but we have only to draw the drapery of sin and little by little we see the out-line of Jesus—not a statue, but the Son of God, perhaps dimly at first, but we turn on one Scriptural jet and we see "On his head a crown of thorns"—the second jet, the eyes that wept at the tomb are visible; a third jet, and the wounds in the hands that raised the dead and in the feet that were wearied for us appear; and with the next the lips "That spoke as never man spoke" and said: "Come unto me all ye that are weary and heavy laden and I will give you rest." "Though your sins be as scarlet they shall be as white as snow;" and we turn on all the jets of Scriptural light and the flood only intensifies the beauty.

Not one imperfection appears. The greatest artist drops his chisel in silent awe and admiration, and we are led to exclaim: "I shall be satisfied when I awake with his likeness."

Home News.

New York.

DERUYTER.—A worthy effort has been made by Dea. J. B. Wells, C. H. Maxson, H. J. Crandall and others to enclose and put in good order the Union Cemetery, west of our church, where so many ministers, deacons and beloved people lie buried.

A public meeting was called early in January and the preliminary steps taken to secure its incorporation according to the laws of our state.

As but one of the original trustees is living, Bro. B. G. Stillman, a new board was elected, and they organized by choosing Hon. C. H. Maxson president, J. F. Connell vice-president, H. J. Fellows secretary, and H. J. Crandall treasurer.

It was also decided to erect a substantial iron fence and make the entire grounds appropriate for the burial place of the dead.

As most of those holding lots live at a distance, an appeal was sent out for funds, which met with a hearty and liberal response from Westerly, Plainfield, and many other places about us, and also in the West.

The old fence has been taken away and the grounds thoroughly cleared, and we are now soon to have, by the liberality of the many and the hard work of those having the matter in charge, a neat and restful cemetery at the rear of our church. L. R. S.

FROM NORTH CAROLINA.

The train drew into a station on the Atlantic Coast Line *en route* for Jacksonville, and the rear car was immediately besieged by small darkies, clad in rags, and clamoring for a nickel.

"Why don't you boys go to work instead of begging?" asked one of the travelers.

"We ain't a-beggin'," returned one of the lads; "we's workin'."

"Oh!—and what is your business?"

"Scramblin'," replied the spokesman, showing a set of teeth beside which the ivory keys of a piano would have seemed like amber.

"Scramblin', eh? And what is that?" asked the tourist.

"Shoot up a nickel an' you'll see," replied the spokesman; and the nickel was tossed, and the tourist at once perceived two things—first, what scrambling was; and second, why the rags of a Southern ducky seem to be the raggedest rags in creation.

After the struggle for the possession of the nickel was over, one of the smaller boys, who looked tired, and as pale as a negro can, asked for another to "buy sumpin' t' eat."

"Something to eat! Why don't you go home and get it?"

"Ain't got no home," he replied, his eyes growing wide.

"What? No home? Why, where do you sleep?"

"Don't never sleep," was the answer.

The boy received a quarter for his candor.—*Harper's Magazine.*

A CAPITAL story is being told of Mr. Rudyard Kipling, the famous author, and little Miss Dorothy Drew, Mr. Gladstone's granddaughter. During the novelist's stay in Wiltshire last summer he met little Dorothy at a country house, and, being very fond of children, took her about the grounds and told her stories. After a time Mrs. Drew, fearing that Mr. Kipling must have had enough of the child's society, called her and said:

"Now, Dorothy, I hope you have been a good child and have not been wearying Mr. Kipling."

"O, not a bit, mother," replied the child; "but you've no idea how Mr. Kipling has been wearying me."

Young People's Work

Why do we wait, and coldly stint our praises,
And leave our reverent homage unexpressed,
Till brave hearts lie beneath a roof of daisies,
Then heap with flowers each hallowed place of rest?

Bring flowers to crown the dead, but in your giving
Forget not hearts that still can strive and ache!
Oh! give your richest garlands to the living,
For love's, for duty's and for honor's sake.

—Sel.

THE steady growth of Christian Endeavor is illustrated by the report from the Michigan State Union, which increased its membership during the year ending April 1, by 386 societies and 15,000 members.

It is not because I believe "that church pews are too sacred for a hand-shake and a "God bless you," that I would venture to dissent from the criticism of the Western Editor on the article on Church Etiquette. I believe in expressing our interest in our friends and in strangers by shaking hands and by cheery words and pleasant countenances. But I do not believe that "one of the fundamental causes of the lack of power in many churches" is because the members do not choose to block the aisles while talking, and reach over two or three seats to shake hands with a friendless boy, when it might be done just as well on the street or in the vestibule. There is a place for all things and a time for all things. Perhaps I am in the wrong, but it seems to me that of late years we are losing, in our Sabbath morning services, a certain element in our worship, a certain reverence for the time and place. We make our worship too commonplace, too business-like. We do not have proper respect for the preacher, as a preacher, for the pulpit, and for all that pertains to the house of God. I do not believe that children and young people who on some evening during the week have raced about in their games and run over the pews, and played on the organ and sung all sorts of music, can, when Sabbath comes, have the deep reverent devotion which they would have if they had been taught to respect the church as the house of God; not that playing games is bad, not at all, but the church is not the place for it. Not that visiting and shaking hands is bad, not at all; but the temple of the Lord demands thoughtful, reverent actions. It seems to me that I have also seen a tendency on the part of some of us purposely to break down some of these associations and customs which are connected with a proper reverence for the house of God.

I knew a certain man in Minnesota, a farmer, who went back East once to visit his relatives. On his return he told this story about himself and boasted of it thinking it did him much credit. He said that where he went they had the custom of removing the dishes from the dinner-table before the people had finished eating, and then of bringing in the pie with only a fork to eat with. So one day as the girl was about to take his plate he rescued his knife with the remark that they could not cheat him out of his knife that way; that where he came from people used their knives to eat with, not to look at.

Perhaps this is rather a clumsy illustration, but I really feel that people who aim to overthrow the reverential dignity which should always be observed in the church put themselves in much the same position of this farmer.

If your heart is warm with Christian love, get out in the vestibule or on the steps; you will have ten times the opportunity of speaking to people. A person is really showing a thoughtless, selfish spirit, too, who blocks the way for others.

"Finally brethren, as ye have opportunity, show proper respect for the house of God, especially on Sabbath morning; shake hands with people as you meet them during the week and they will not feel slighted if you do not reach over the pews to greet them in church.

MAKE YOURSELF UNNECESSARY.

Every church that has a Young People's Christian Endeavor society would find a Senior Society a great blessing. We earnestly urge the formation of such societies. Why should not this step be taken at once, by all our older societies at any rate?

It is an injury to the society when the older members remain in it indefinitely. The younger ones do not feel the responsibility that would develop their powers. It is an equal injury to the church, into whose veins the Christian Endeavor Society should pour a constant flood of trained, effective young life. It is an injury, greatest of all, to the older Endeavorers themselves, who should leave the society in which, by remaining, they are confining themselves to what has become easy, and to tasks that their powers have outgrown.

Every reason, then, would seem to urge the formation of Senior Societies of Christian Endeavor—that simple organization whose prayer meeting is the regular church prayer meeting, whose activities are the regular church activities, and which carries into the life of the older church the stimulus and power of the pledge. Every pastor that establishes this agency in his church will find it no encumbrance, no addition of machinery, but a lightener of burdens, an oil for the machinery already existing.

There is only one danger which needs to be guarded against, and that is the too sudden transfer of the older Endeavorers from the Young People's to the Senior Society.

If these older young people have been unwise, they have kept the reins in their own hands. The oldest members have held the offices and managed the committees. Thus things have run very smoothly, to be sure, but thus there has been no growth of new timber. For the older members of such a society to leave suddenly would mean collapse.

The writer knows one society which is now passing through this experience. For some time a set of older Endeavorers had controlled the organization, leading the meetings, being elected to office, and doing practically all the committee work. They were earnest, talented, noble young men and women. Their prayers were fervent, their testimonies inspiring, their work effective. The society prospered and shone while they were at the head of things.

But they were all of about the same age. At about the same time, therefore, it befel one to get engaged, and to be away from town on Sundays to see his betrothed. Others got married. Others accepted business positions in distant cities. Others found their work with the older church members so pressing that they had to leave the society. Others—just grew tired.

And so it happened that one election time, to their dismay, a very few of the older Endeavorers found themselves alone with a large number of young people—all true Endeavorers, but entirely untrained. Few of them had ever led a meeting. None of them had ever held an office, or managed a committee.

Well, the thing to be done was obvious. "For this year," said those few older Endeavorers, "this Christian Endeavor Society must be indeed a training-school. We older workers must more and more put ourselves in the background. We must place in positions of responsibility every younger member we can, and sustain them when there, till they are able to sustain the society. We must spend this year in making ourselves unnecessary." And that task they are now carrying out.

Without some such course as this, the establishment of a Senior Society in your church might be a disaster. You Elijahs know well enough whether or not you have been training your Elishas. If you have, then our advice to you is that you make the Senior Society a chariot of glory; get into it, and soar up to higher and wider spheres of influence and labor. If not, prepare yourselves and your society for the translation as speedily as possible.

Will you not do it?—Sel.

CHEERING REPORT FROM HORNELLVILLE.

The Young People's Society of Christian Endeavor, of the Seventh-day Baptist church of Hornellsville, N. Y., held a special service Sabbath-day, April 11, to commemorate the organization of that church. The memorial address was given by Rev. L. A. Platts, D. D., followed by a brief history of the church by Rev. Geo. B. Shaw. Extracts from a few replies to the invitations sent out were read.

To the following persons, who have so generously responded with money and good wishes, we express our sincere thanks: E. H. Burdick, I. B. Crandall, Cora Rogers Larrabee, Mr. and Mrs. W. H. H. Coon, James Coon, W. H. Ingham, Mary Rogers Berry, Mrs. G. W. Stillman, Mrs. Sarah M. Richardson, E. S. Maxson, M. D., T. T. Burdick, Mr. and Mrs. S. C. Stillman, Mr. and Mrs. Martin Sindall, Mrs. Nathan Rogers Preston, Mrs. Carrie Clark, Mrs. Lucina Tallet, Mrs. Mary Higgins, Mr. and Mrs. W. A. Rogers, Mrs. A. K. Witter, James A. Saunders, Dr. C. H. West, A. B. Prentice and family, W. H. Crandall, Asa. F. Randolph, Cordelia Brooks, Mr. and Mrs. E. B. Saunders, Mrs. Mary A. Tracy, S. E. Ayars, M. D., C. E. Groves, S. C. Maxson, M. D., Mrs. Ida F. Kenyon, E. R. Crandall, Jamie Bonham, Mr. and Mrs. W. R. Bonham, Mrs. Perle R. Burdick, Genevieve C. Burdick, Mrs. H. A. Fisher, Mr. and Mrs. W. E. Witter, Charles Saunders, Mrs. Belle W. Saunders, Mrs. Denison, Miss Lucy Greene, J. F. Hubbard, H. R. Loofboro, Ethel L. Jeffrey, Esie O. Jeffrey, W. B. Clark, Theodore Hofer, Oakford Ayers, Ladies Sewing Society Second Hopkinton church, Mr. and Mrs. Frank L. Greene, L. E. Livermore, Mrs. Swinney, Dr. Ella F. Swinney, Nortonville church, Jerome Remington, Y. P. S. C. E. Rockville church, E. R. Langworthy, Miss Fanny Ware, Mrs. Anna L. Ware, S. M. Maxson, Y. P. S. C. E. Plainfield church, Rev. and Mrs. Ira Lee Cottrell, Dr. Curtis Swinney, Mr. and Mrs. R. A. Thomas, Celia Hiscox, A. M. Wells, James C. Hemphill, Mrs. Mary J. Willard, Mrs. O. A.

Murk, Mrs. W. W. Ames, S. G. Crandall, Miss Angeline Baker, J. Perry Clarke, Albert Whitford, O. L. Burdick, E. M. Tomlinson, Frank Hill, Mrs. Mary E. West, R. E. Burdick, J. Irving Maxson, J. G. Spicer, Geo. Babcock, Elleda Coon, H. M. Stout, Ezra Crandall, Dea. H. L. Davis and family, Ephraim Fisher, Walter G. Tomlinson, Maria S. Stillman, D. I. Green, F. A. Crumb, Rev. and Mrs. L. A. Platts, William Platts, Arthur Platts, H. G. Whipple, Geo. B. Carpenter, N. Wardner Williams, Alfred Williams, M. P. Bently, Mrs. and Mrs. Charles Potter, Jonathan Maxson, E. A. Witter and family, Angie Langworthy, Martha Williams, J. Allison Platts, Dea. Geo. Bonham, Rev. G. H. Fitz Randolph and family, Wilbert Davis, Dea. Richard Jones, Amanda Stephens.

The amount added to the Building Fund by this special effort of the Y. P. S. C. E. is cash \$313 88, pledges \$131 00. Total \$444 88.

OUR MIRROR.

A FEW societies have yet failed to answer the Annual Letter. Please delay no longer. We feel to thank the many who have responded so promptly.

WE sometimes see articles in Home News that some of our energetic workers ought to have sent in for the Young People's column. Let each one feel that this is a new field for our work, and see how interesting the reports will be.

SEVERAL inquiries have been received asking what news we wish for this column. In this issue will be found three excellent samples, just read them and then think what has your society done that might just as well be recorded. Then send an item of it at once to the Corresponding Secretary.

AT Smythe, S. Dak., the Christian Endeavor gave a temperance entertainment on the evening of March 14 in their church. A good programme was prepared and executed, after which a novel supper of biscuits and warm maple syrup was served. It served to make a very pleasant evening, and a large number were in attendance. Their receipts were six dollars and a quarter.

THE Christian Endeavor of the Second Alfred church has this year assumed the duties of the sexton. The work of sweeping, dusting, cleaning of lamps and general care of the house is divided among the members, two of whom look after it for two weeks in succession, and then two others for two weeks following, etc. Thus they save to their church the sum of twenty-five dollars; the church only having to hire a man to look after the furnace and other fires. It is some help to the church, but more to the young people in getting them interested in the church and its welfare. This is what shows the practical side to the society. Let us show our interest by working and helping those whom we have heretofore been dependent on.

THE following we consider a splendid showing, and one that does us much pleasure to have inserted: "The Christian Endeavor Society of Nortonville, Kan., has been greatly benefited by the revival meetings held there during the months of January and February. We feel the faithful efforts of our kind pastor have not been without profit. We can but

thank our kind heavenly Father for sending our efficient and much beloved worker, Eld. Hills, to assist in carrying on special meetings in this place. The religious interest is greatly increased with the older as well as the younger ones. There were not as many of the older class of young people brought to a personal knowledge of Christ as we wanted to see; yet we have great reason to sing praises to the Lord for what he has done for us. Obstacles, which before have greatly hindered our society's growth have been removed. Our Senior Society has grown from a membership of seventeen to an enrollment of thirty-seven active members; and one associate member was added, making five associate; four associate members became active. A Junior Society has been organized of eighteen active members. The grand work has just begun; our prayer to God is, fit us, O Lord for the carrying on of thy work." s.

THE SABBATH QUESTION AS RELATED TO COLOSSIANS 2: 16, 17.

BY REV. S. S. POWELL.

A correspondent has asked the writer for an explanation of Col. 2: 16, 17 as bearing upon the Sabbath question; and, knowing the undue prominence it holds in this whole discussion, I thought, while complying with the request, that an article upon the subject might possibly be of some assistance to persons unknown to the writer.

The following is the passage: "Let no man therefore judge you in meat or drink, or in respect of a holyday, or of the new moon, or of the sabbath-days: which are a shadow of things to come; but the body is of Christ." The Revised Version substitutes "feast day" for "holyday" and "a Sabbath-day" for "the sabbath-days." In this passage not one word is said about the abrogation of the Sabbath-day or a change of the Sabbath to any other day. In truth, we cannot really affirm that anything is said about THE Sabbath-day. That which is said about the days and times enumerated is, "Let no man judge you." In what way such judgment was actually passed upon the Colossian Christians we do not know. It was well understood by Paul and the Colossians; but the author of this epistle has not informed us upon this point. Some man was trying to pervert them by false teaching. It is not even said that the new moons and the feast days should not be observed. The difficulty was the observance of such things without Christ. See Col. 2: 8, 9.

But now in regard to the Sabbath let us look a little more closely. The Revised Version does not say "the Sabbath," but "a Sabbath-day." Good as the Revised Version often is, in this instance it is not strictly correct. I transcribe from the "Interlinear Literal Translation" of the New Testament put forth by Arthur Hinds and Company: "Let not, therefore, anyone judge you in meat or in drink, or in respect of feast, or new moon, OR SABBATHS." We cannot positively affirm that one word is said in this passage about *the Sabbath-day*. The translation of "sabbaths" just given is also that of Conybeare and Howson. See their "Life and Epistles of St. Paul," part II, p. 389. There was a whole system of sabbaths observed in the ceremonial law of the Jews; the seventh week after Passover, followed by the Feast of Weeks or Pentecost, occurring fifty days after the early part of Passover;

the seventh month; the seventh year; and the seventh cycle of years culminating in the year of jubilee.

But even if the Sabbath-day is included in the expression "sabbaths" of our passage, we do not know what it is that Paul is forbidding in regard to it, for it has not seemed good to him to inform us. Certainly it is unsafe on so uncertain a foundation to base so important a matter as the non-observance of the Sabbath, especially as not one word is said anywhere in the epistle about Sunday-observance, and that, too, in the face of the strong and irrefutable proofs demonstrating the perpetuity of the Sabbath and that the seventh day is for all time the Sabbath.

But a study of the epistle as a whole will throw light upon this passage. Paul received intelligence that the church which Epaphras had founded was disturbed by false teachers or a false teacher, presumably the latter, and a Jew imbued with Grecian "philosophy," so called. The "philosophy" probably took its inspiration from Philo's system.

We can gather something about the system of our supposed false teacher from Paul's epistle. It was the heresy by which the church at Colosse was endangered that called this, one of the richest, most precious of the epistles of Paul into existence. With a few master strokes he delineates the heart of the heresy, but the larger part of the epistle is devoted to the rich setting forth of the higher ranges of Christian thought and feeling as over against the pretensions of the false system. That system seems to have been a mingling of Jewish and heathen elements, the same in truth with those systems that appeared later bearing the name of Gnosticism, from the Greek word *gnosis*, knowledge. They who professed this system, puffed up by their false "knowledge," which they derived not from the Word of God but from the traditions of men (Col. 2: 8) denied the validity of faith in contrast and effectually perverted the Gospel of Christ. That vast system of later centuries, Gnosticism, is still at work in the world and is the parent of lawlessness in doctrine in the various ecclesiastical organizations and of much of the strong prevalent opposition to the Sabbath. We stand, as Seventh-day Baptists, with Paul and with primitive Christianity in general.

In Col. 2: 4 is a warning against the man who beguiles with enticing words. Verse 8 shows that in the false system was the introduction of "philosophy." But it was not from the Bible. It was after the tradition of men, quite possibly the same with that collection of Jewish nonsense derived from pagan sources and denominated the Kabbala. This latter signifies "tradition." The false system probably included the Jewish element of circumcision (v. 11) not required of Gentiles, and a large element of the Colossian church seems to have consisted of Gentiles. Other Jewish elements were introduced, verses 16, 17. The worship of angels, also, v. 18, essentially non-Jewish, and a false asceticism which made a distinction in regard to certain things which might be eaten and touched and which might not be, verses 20-22. This distinction is plainly declared to be not according to the Bible, v. 22. It was not, therefore, of the Mosaic institutions. And, finally, the system included such an extreme of asceticism as to do violence to the body, perhaps in some such way as that of the flagellations of the later monks, v. 23.

Now we are in possession of the system in so far as Paul directly discloses it. Who can tell what its adherents required in conjunction with the sabbaths, new moons and feast-days in the way of ascetic and pagan practices? It was this system that Paul was opposing, and not by any means the Word of God as presented in the Old Testament.

Children's Page.

THE FOUR T'S.

There are four T's so apt to run,
Tis best to set a watch upon:—

Our Thoughts—

Oft when alone they take them wings,
 And light upon forbidden things.

Our Temper—

Who in the family guards it best
 Soon has control o'er all the rest.

Our Tongues—

Know when to speak, yet be content
 When silence is most eloquent.

Our Time—

Once lost, ne'er found; who yet can say
 He's overtaken yesterday?

—Golden Days.

THE SNAKE AND THE FROG.

BY THE REV. J. M. KAYSER.

In 1841, when I was a boy of about ten years of age, I witnessed a scene on our old homestead in the state of Ohio that made a deep impression upon my mind. My father sent me to hoe corn. The corn was quite small, and as I neared the old-fashioned rail fence I heard a peculiar, plaintive noise. There seemed to be so much real anguish in the sound that it arrested my attention at once. I looked around for the object of my pity, for my sympathy was already aroused in its behalf. Very soon, to my surprise, I saw a snake about two feet long lying a few feet in advance of me, and about eight feet beyond the snake a frog, with its head pointing toward the snake, was uttering peculiar moans as if in distress. I leaned on my hoe-handle and watched developments to the end with much interest, which operations lasted, I think, about fifteen or twenty minutes.

The frog, in its approach to the snake, described very nearly a semi-circle, but its head was all the time in line with the snake's head. Every time, however, it swayed from side to side it approached a little nearer the snake. It seemed to make the most desperate efforts to get away, but was drawn by some subtle power nearer and still nearer to what it seemed to know was its death. The nearer it approached its enemy the more terrible its sufferings seemed to be, and the more desperate its efforts to break the power by which it was held, but all in vain. I longed to rush to its rescue, but my boyish curiosity got the better of me, as I wanted to see the result.

To make a long story short, it gradually drew nearer the snake, which all this time was as quiet as if dead. Then, as the frog approached the snake, all its efforts to get away ceased, and as the snake opened its mouth to receive its victim, the frog, to all appearance, put its head in the snake's mouth as deliberately as a boy puts his hands into his pockets. Then the process of swallowing commenced. The snake lubricated the frog's head with a green-looking saliva, and then commenced to swallow it. At this juncture of the scene I cut the snake in twain, and as the spell was broken and the frog rescued it made a very hasty retreat to the fence row.

MORAL.

1. Just when and how the frog was first brought under the influence of the snake may be mere conjecture, but when I first saw them the snake had the frog completely in his power, and but for timely aid would have been its death.

2. Persons, especially the young, are in danger of being destroyed by evil influences much more subtle, seductive, and poisonous than that of the snake.

3. Evil seems to lurk in every corner and is met on every hand, and must be shunned or overcome, or its influence will be disastrous.

4. At first the danger lies not so much in the intent of the votary as in the seductive influences by which he is deceived.

5. First deceived, then ensnared, and finally led on in most cases little by little, until he has forged a chain of evil habits and associations from which he will never escape by his own power.

6. He hates the monster that lures him on to destruction, and yet goes to his ruin as surely as the butterfly that plays around the burning candle.

7. The first game of cards and the first sip of wine, especially when indulged in at the home of a friend and in private among genial companions, seem so innocent, where can the harm be? "There is a way that seemeth right to a man, but the end thereof are the ways of death." Prov. 14:12.

8. The only safe place is in Christ, and the only safe condition is that of the Christian. "But seek ye first the kingdom of God and his righteousness." Matt. 6:33.—*Morning Star*.

ETIQUETTE.

Do not be absent-minded, requiring the speaker to repeat what has been said that you may understand.

Do not speak disrespectfully of personal appearance, when any one present may have the same defects.

Do not try to force yourself into the confidence of others. If they give their confidence, never betray it.

Do not use slang phrases or words of double meaning.

Do not intersperse your language with foreign words and high-sounding terms.

Do not carry on a conversation with another in company about matters of which the general company knows nothing. It is almost as impolite as to whisper.

Do not speak with contempt and ridicule of a locality where you may be visiting. Find something to thankfully praise and commend; thus make yourself agreeable.

Do not allow yourself to speak ill of the absent, if it can be avoided; the day may come when some friend will be needed to defend you in your absence.

Do not make a pretense of gentility, nor parade the fact that you are a descendant of any notable family. You must pass for just what you are, and must stand on your own merit.

Do not contradict. In making a correction say "I beg your pardon, but I thought that it was so and so." Be careful in correcting, as you may be wrong yourself.

(More next week.)

READY FOR THE OPPORTUNITY.

There are always opportunities enough in this world for those who are fitted to fill them and ready to work. But the boy who wants an easy place is not likely to get any, and the one who thinks he does not need any preparation for filling a useful position will probably never get far from the foot of the ladder. The president of one of our national banks tells this story:

A number of years ago a lad came into the

bank and said to me, "Do you want a boy?"

"I said, "What can you do?"

He said, "I will try to do whatever I am set to. I am just through school, and I want to earn my living."

I said, "Do you know shorthand?"

He replied, "No, sir."

I said, "I think it would be a good plan for you to learn it."

About a year afterward he came to me again and said:

"Do you remember advising me to learn shorthand? Well, I have learned it."

I said, "Sit down and take this pencil and paper."

I dictated to him and he read what he had taken down.

I said, "I think I can find a place for you."

A few months ago this young man was appointed cashier.—*Exchange*.

A BOY AND A MILLIONAIRE.

One day not long ago a boy who has worked for four years in Marshal Field's store asked for a raise in salary.

He was getting \$4 a week and he thought he ought to have more. So he asked his superintendent, and the superintendent referred him to the manager and the manager leaned back in his chair and said:

"You must see Mr. Field himself. He regulates all raises in salary."

After a week of disappointments the boy succeeded in gaining admittance to Mr. Field's office. With shaky voice he asked for a raise in salary.

"How long have you worked here?" asked the millionaire.

"Four years."

"And how much are you getting?"

"Four dollars a week."

"How old are you?"

"Fifteen years old."

"Why," returned Mr. Field, "when I was your age I was working for \$2 50 a week, and I thought I was well paid. What do you think of that?"

"Perhaps you weren't as valuable a boy as I am," was the respectful reply.

It isn't chronicled what was next said, but the boy got his raise.—*The Standard*.

CARDINAL MANNING ON CHILDREN.—"I have sometimes thought, when looking on a church full of children, there is nothing more beautiful in the sight of God. A beautiful garden of roses, lilies and lovely flowers is sweet and beautiful to the eye. The hand of man guards and watches over it so that no harm can enter. Sometimes a storm of wind or hail breaks the lilies, destroys the roses and makes ruin where before all was sweet and orderly. The wicked and malicious man comes in to wreck and ruin his neighbor's garden, and when they see this, everybody is touched to the heart. Everything lovely and sweet trampled down and wrecked makes one grieved; but in the sight of God, not the most beautiful garden fashioned by the hand of man, not even Paradise, not even the garden of Eden with all its glory and beauty of flowers and fruits, is so bright and glorious as are the souls of little children in whom the Holy Spirit dwells."

THE small son and heir had been sent into the garden to fetch a stick with which he was to be punished. After some delay he returned, saying, with a sigh,

Couldn't find a stick, movver; but here's a little stone you might frow at me—*Harper's Magazine*.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

SECOND QUARTER.

April 4.	Warning Against Sin	.....	Luke 13: 22-30
April 11.	Parable of the Great Supper	.....	Luke 14: 15-24
April 18.	The Lost Found	.....	Luke 15: 11-24
April 25.	The Rich Man and Lazarus	.....	Luke 16: 19-31
May 2.	Faith	.....	Luke 17: 5-19
May 9.	LESSONS ON PRAYER	.....	Luke 18: 9-17
May 16.	Parable of the Pounds	.....	Luke 19: 11-27
May 23.	Jesus Teaching in the Temple	.....	Luke 20: 9-19
May 30.	Destruction of Jerusalem Foretold	.....	Luke 21: 20-36
June 6.	Warning to the Disciples	.....	Luke 22: 24-37
June 13.	Jesus Crucified	.....	Luke 23: 33-46
June 20.	The Risen Lord	.....	Luke 24: 36-53
June 27.	Review	.....

LESSON VI.—LESSONS ON PRAYER.

For Sabbath-day, May 9, 1896.

LESSON TEXT.—Luke 18: 9-17.

GOLDEN TEXT.—The publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful unto me a sinner. Luke 18: 13.

INTRODUCTORY.

Our Lord follows the miracle of the last lesson with teachings concerning the kingdom of God and the coming of the Son of man, and then the parable of the unjust judge and the importunate widow, intended to correct the fault of offering formal ceremonial prayers. Christ has given us, therefore, two parables on prayer, one addressed to the disciples and the other to certain who trusted in their own righteousness and were contemptuous of others less favored than themselves. Jesus rebukes them by the picture of the Pharisee and the publican; one boasting and the other confessing; one going home unconscious of added condemnation; the other, light of heart with the consciousness of God's favor toward the repentant sinner.

"Prayer is a universal instinct of humanity. Jews pray, heathens pray, Mohammedans pray, and even infidels pray in the hours of danger. In its simplest form prayer may be defined as the soul's sincere desire, addressed to a being supposed to be capable of hearing and granting that desire. The person praying may be sadly deceived as to the being addressed. Thus, the heathen may be very sincere in praying to idols made of wood and stone, and which can therefore neither hear, see, nor act. Even Jews and Christians, who have a knowledge of the true God, may pray amiss, and thus fail in the proper object and result of prayer."

EXPLANATORY.

v. 9. "This parable." The former parable was to teach earnestness; this one, humility. "Despised others." That is, set the rest at naught, a very common sin among the Pharisees. Luke 15: 2.

v. 10. "Two men." Each is a representative of a class of church members at the present time. "The temple." Those who lived in Jerusalem or vicinity generally went up to the temple twice a day to worship. Though the prescribed services of the temple were almost entirely sacrificial, we are glad of this hint that it was used for private prayer. See Luke 2: 27, 37; Acts 2: 46; 5: 42. This was the temple erected by Herod. "A Pharisee." The Pharisees were a national party of the Jews, who prided themselves on a minute observance of the Mosaic law and all the additional rules provided by the rabbis, faithful in trifles and neglectful of essential principles. Our Saviour's denunciation of them is a marked feature of his ministry: "A publican." A tax-collector. The usual ancient method of collecting tribute was for one man to pay the entire tax, and then farm out the collecting to subordinates called publicans, who made their own assessments and large profits for themselves in the extortionate manner of collecting. Hence publican was usually a synonym for sinner and extortioner. Yet conscious of their own sinfulness, many of them accepted Christ.

v. 11. "Stood." It was the Jewish practice to pray standing. 1 Kings 8: 22; 2 Chron. 6: 12; Mark 11: 25. "Prayed thus." The following is a specimen of what he prayed. Doubtless it was long. Luke 20: 47. Was it really prayer? "With himself." This means he stood apart from others, feeling superior to them. "I thank thee." The Pharisee's thanksgiving refers not to what he had received, but to the sins of others and to his own meritorious deeds, which separated him from them. Hence it was not an expression of thankfulness, but of boastfulness. "Other men." Better, the rest of men. The Pharisee divided the world into two classes: me, and everybody else. "Extortioners," etc. The Pharisee's estimate of others was more accurate than that of himself. "Fast." Fasting was required by the Jewish law only one day in the year, on the day of the atonement (Leviticus 10: 21), but other public fasts were

proclaimed by Jewish princes and priests. 2 Chron. 20: 3; Ezr. 8: 21; Joel 1: 14.

v. 12. "Twice in the week." On Monday, the day in which Moses was supposed to ascend Sinai, and on Thursday, when he descended. "I give tithes of all." All that I acquired, not all that I possess, as in the Authorized Version. The tithe was not a tax on property, but what we would call an income tax. For what was taxed, see Deut. 14: 22, 23; and for what the Pharisee gave in proud excess over the written requirements, see Matt. 23: 23. He tithes all that he eats, all that he sells, all that he buys.

v. 13. "Standing afar off." Like the Pharisee, the publican stood apart from others, but not from the same motives. He felt unworthy to draw near to others, whom he believed to be better than himself. "Smote his breast." A token of his inward grief. See Luke 23: 48. "Be merciful." Be propitiated. Forgive my sins. "Sinner." In the Greek it reads, *thesinner*, which makes it appear that the publican thought of sinfulness as the chief characteristic of his life. Like the Pharisee, he divided the world into two classes; me, the sinner, and other people.

v. 14. "I tell you." I say unto you. "Justified rather than the other." Another reading is, Justified above the other. The sentence of righteousness from God with which the publican went home was better than a sentence of righteousness pronounced by a man upon himself. This verse closes a long series of events, covering about nine chapters, which are described by Luke only.

v. 15. "Brought." The tense indicates continued or repeated action. They kept bringing. "Infants." Babes. This perhaps explains the ground of the rebukes on the part of the disciples, perhaps saying, An infant in arms could gain nothing from the instruction of Jesus. Doubtless many of the children were old enough to grasp the idea of loving and pleasing God. "Touch them." The parents had learned the blessing of Christ's touch to themselves, and they desired that their children might receive the same touch.

v. 16. "Called them unto him." It is as if he said: They have great need of me; they can be benefited by me; they are not beneath my notice; and I greatly delight in doing them good. "Forbid them not." We are not to forbid the children by a worldly example, or by telling them they are too young to seek Jesus. "Of such is the kingdom." This means children are saved. That all who enter the kingdom must come with a child-like spirit; that the evidence that we are of the kingdom is that we have a child-like spirit.

v. 17. "As a little child." With the same humility and trustfulness, and without envy.

FURTHER PERSECUTIONS.

The following appeared in the New York *World* of April 12:

LITTLE ROCK, April 11.

Chester Gorden and wife, two intelligent and respectable citizens of Eagle Township, in this county, were convicted this week in the court presided over by Albert Desha, a justice of the peace, of Sabbath-breaking, and were fined \$5 each.

It was proved (and no attempt was made to deny the charge) that they are Adventists, and in accordance with the tenets of their faith, are accustomed to rest on Saturday, which they consider their Sabbath, and to labor on Sunday.

They refused to pay the fines, although able to do so, and by order of the court were remanded to the county jail, where they now are. Husband and wife were handcuffed together when brought to town by a deputy constable.

The Sunday law of Arkansas provides as follows concerning persons in the state who observe another day of the week as the Sabbath:

Section 1,886. Persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or Sunday, shall not be subject to the penalties of this act, so that they observe one day in seven, agreeable to the faith and practice of their church or society.

We have received no information as yet from other sources concerning this case—*American Sentinel*.

[Later news from Arkansas states that Mr. and Mrs. Gorden were promptly pardoned and set at liberty as soon as their unjust imprisonment came to the knowledge of Governor Clarke.]

USES OF COLLEGE TRAINING.

"It is not entirely safe to claim that every kind of success, even of legitimate success, will be promoted by a college training," writes Rev. Charles H. Parkhurst, D. D., in *May Ladies' Home Journal*. "If I had a boy for whom it was my supreme ambition that he should become rich I should not send him to college. So far from helping his prospects in that direction it would probably damage them. Money-making is a trick. The easy acquisition of it is a knack. It involves the condensation of interest and faculty along a particular line, and that a narrow line. There is nothing to hinder a very small man from being a very wealthy one. Shrewdness does not imply big-mindedness. I might say with a good deal of assurance that it implies the contrary. And shrewdness has more than anything else to do with the acquisition of gain. . . . There are a great many things that can be best done by the man who does not know too much, or, at least, by the man whose intelligence is concentrated at a single point or along a single line. The mechanic who has come to be known among us as the 'Wizard' would, perhaps, have been more of a man if he had gone to Harvard, but it would probably have spoiled him as a 'wizard.' Genius is presumably always a species of mania, and liable, therefore, to become something very ordinary if successfully subjected to the processes of the asylum. They had better be kept away from college if the design is to make them experts. College will be able to give them a character of 'all-roundness,' but a knife cannot be round and sharp at the same time; neither can a boy. . . . If we are going to do large intelligent work the prime condition is the possession of an intellect trained and stocked in the same general and comprehensive way. College training is simply the process of intellectually getting ready, not getting ready for this, that or the other specific mental service, but simply getting ready—planting down a broad foundation of preliminary, big enough to support any breadth or height of superstructure that there may be need or opportunity to put upon it. The college course and the requisite preparatory training costs about seven years of the best and most possible period of a man's life. But if a young man hopes to do a large, solid work in the world, a work in which intelligence of a broad kind is to play any considerable part, and there is no antecedent obstacle in the way, he makes an irreversible mistake if he considers seven years too much to pay for a liberal education."

A STUDY IN CONSTRUCTION.—A teacher in one of the lower grades of a city school was endeavoring to impress upon her pupils the fact that a plural subject takes a verb in the plural.

"Remember this," she said, "girls are, boys are; a girl is, a boy is. Now do you understand it?"

Every hand in the room was raised in assent.

"Well, then," continued the teacher, "who can give me a sentence with girls—plural, remember?"

This time only one hand was raised and that belonged to a pretty little Miss. "Please, ma'am," she said, with all the assurance of primitive reasoning, "I can give a sentence. 'Girls, are my hat on straight?'"—*Cincinnati Tribune*.

Popular Science.

Electrical Science Advancing.

At no time in the history of the world have scientific explorers been so eager and active to enter the electric field in search of its hidden secrets as since Roentgen made the discovery of the cathode, or X rays.

To find the hidden treasures of gold in the fields of California or the Transvaal, or to be the first on hand in the morning for the sale of lands by government, or to be first in developing any one of the new and marvelous performances, conceivable or inconceivable, by that mysterious agent known by the name of electricity, is the ambition of many.

Within these few months almost every scientific institution in the world as well as every chemical laboratory has been industriously at work on new lines and appliances, and the most marvelous results have already been attained.

At first the X ray developed the bones of a hand and a key concealed in a box when near to the instrument, occupying forty minutes; now the same can be done in a second of time and at a distance of forty feet. A celebrated scientist and electrician in New York is now perfecting an instrument for conveying messages from one place to another without wires. He has already accomplished much and is confident that he can signal to all parts of the earth instantly. He feels quite sure he can extract from the atmosphere all the electrical energy wanted, thus doing away with the present method of generating it by steam or water.

There can be no calculating the possibilities or uses to which this energetic power could be applied, when once science has succeeded in causing it to gather its force and perform its labor, without any assistance from an anterior force. That day seems now to be not far away.

The Crust of the Earth.

It is generally conceded that the interior of the earth is not solid, but is surrounded by a crust of varied thickness. It is also conceded that the interior of the earth is, more or less, a molten mass, attempted to be shown by the action of volcanoes and the increase of temperature as we descend toward its center.

These being facts, may they not furnish some data by which we can arrive at a close approximate estimate of the thickness of the crust, or solid portion, that surrounds the earth?

Prof. Alexander Agassiz found in one of the Lake Superior mines, that at 105 feet the thermometer registered 59 degrees, and at 4,580 feet, 79 degrees. This made an increase of temperature of one degree in every 223 feet; on this scale it would make the crust here at about ninety miles in thickness.

Lord Kelvin made experiments of like character in the St. Gothard tunnel, and he found a rise of temperature, one degree in every 50 feet; this would make the crust here only about 20 miles in thickness. This varies but little from temperature of the Sutro tunnel in California. That there should be variable thickness is evident, and what might be expected. Scientists claim that the crust is growing thicker as the cooling process goes on; we would therefore expect to find greater thickness in the tundras of Alaska, Siberia

and Greenland and also at the other end of the world; but the active volcanoes of Elias, Hecla, and Erebus seem to cast a doubt over that theory, and claim an equality of thickness with Etna in the torrid zone. What constitutes the greater thickness in the Lake Superior region, to my mind, is not quite clear. It is true that for thousands of years it was covered with ice to a great thickness, and the frost extended to great depths, but since the earth changed its position and polarity, it would be quite interesting to learn why the crust of the earth should hold a greater thickness here, unless it was that when the earth changed its position and polarity the lines of latitude in the section became less varied.

H. H. B.

A GRATIFYING DECISION.

It is a most gratifying fact that the judiciary committee of the House of Representatives at Washington, after careful hearing of the arguments in favor of and against the proposed so called "Christian" amendment to the Constitution of the United States, decided unanimously not to recommend it. It is a proposition fraught with danger, and it is to be hoped it will take a long rest.

One who earnestly favored it, Dr. McAllister, editor of the *Christian Statesman*, was asked, "If the Bible is placed in the Constitution does it not become a part of the law of the land?" He said, "Yes." Again: "If, then, the Bible is the law of the land, must not the Supreme Court give its construction to the Bible as law?" Again he said, "Yes." Then came this question: "If, then, the Supreme Court decides that the Bible Sabbath is Saturday and not Sunday, will not all citizens be compelled by law to keep Saturday instead of Sunday?" This was a poser. The doctor did not like the idea of the Bible being construed by the Supreme Court, unless he could control the court, and the answer was not forthcoming.

These few questions and sudden pause, show what a dangerous menace to the rights of conscience any such provision would be.—*Midland (Mich.) Republican.*

Special Notices.

SOUTH EASTERN ASSOCIATION.

This programme was prepared by the Executive Committee for the session at Greenbriar, W. Va., May 21-24, 1896.

FIFTH-DAY MORNING.

10. Introductory Sermon, R. G. Davis, Alternate L. D. Seager. Report of the Executive Committee. Communications from churches and corresponding bodies.

AFTERNOON.

2. Appointment of standing committees. Annual reports. Essay. Report of committees on resolutions—S. D. Davis. Delegates from corresponding bodies.

SIXTH-DAY MORNING.

9. Business.
9.30 Essay, Prayer and Conference, M. E. Martin.
10. Tract Society Hour.
11. Sermon by delegate from North-Western Association.
2. Missionary Hour.
3. Essay. Praise service, D. C. Lippincott.
3.30 Woman's Hour, Mrs. C. R. Clawson.
4.30 Business.

EVENING.

7.30 Young People's meeting, E. B. Saunders.

SABBATH-MORNING.

10. Sabbath-school, Greenbriar Superintendent.
11. Sermon, Delegate Central Association.

AFTERNOON.

2.30 Sermon, Delegate Western Association. Prayer and Conference, S. D. Davis.

EVENING.

9.30 Educational Work, T. L. Gardiner.

FIRST-DAY MORNING.

9. Business.
10. Prayer and Conference, M. G. Stillman.
10.30 Sermon, A. H. Lewis.

AFTERNOON.

2. Sermon, Delegate Eastern Association. Unfinished business.

J. H. WOLFE, Mod.

S. B. BOND, Sec.

ASSOCIATIONS.

SOUTH EASTERN, May 21-24, Greenbriar, W. Va.
EASTERN, May 28-31, Westerly, R. I.
CENTRAL, June 4-7, DeRuyter, N. Y.
WESTERN, June 11-14, Little Genesee, N. Y.
NORTH WESTERN, June 18-21, Albion, Wis.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

S. D. B. Memorial, three volumes, entire.

S. D. B. Register, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1890.

Those having the above mentioned publications, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLIS F. RANDOLPH.

Great Kills, P. O., Staten Island, N. Y.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THERE will be a Roll Call of the DeRuyter church the first Sabbath in May, and our members are earnestly invited to be present, or send letters to be read at that meeting.

L. R. SWINNEY.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

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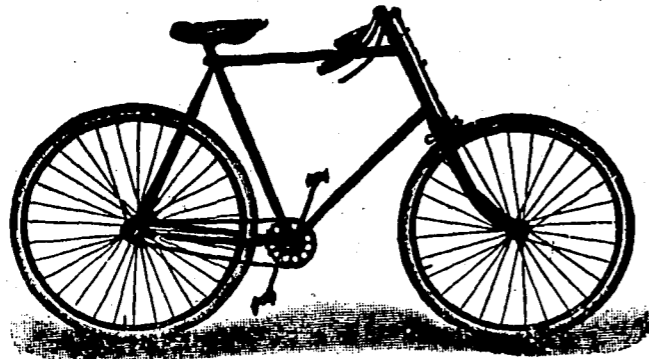
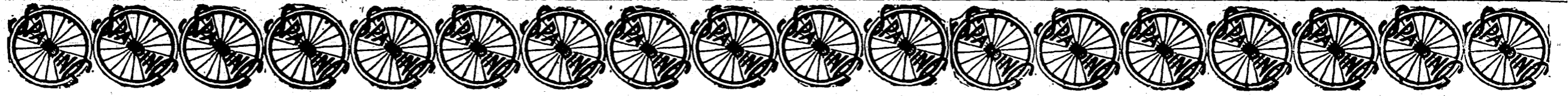
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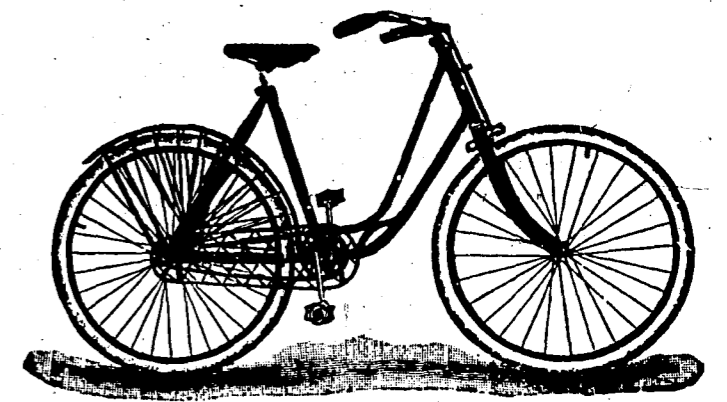
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